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*THE RELIGIOUS TEACHERS OF GREECE.**

Lord Gifford's foundation for the delivery of lectures in the University of Aberdeen on subjects connected with Natural Religion has been responsible for the production of some remarkable books; and not a few of the distinguished Scotchmen who have made their mark in the English universities have been enrolled among the lecturers. The volume before us is a case in point. The writer was himself a graduate of Aberdeen who won further laurels at Cambridge, and as the author of a brilliant edition of the *Republic* of Plato, to say nothing of minor works, had taken a foremost place in the world of classical scholarship. It was peculiarly fitting that he should be invited to deliver the Gifford Lectures (in 1904—6), and his high reputation for solid learning and clear insight is amply sustained by their publication. At the same time the value of the work here done enhances the poignancy of his untimely death at the age of forty-seven.

Dr. Adam's Lectures are the more valuable because they are the work of a scholar rather than of a professed philosopher or theologian. It is true he was something of a Platonist, even from his Aberdeen days; but the volume is the fruit of that wide range of reading which is characteristic of Cambridge scholarship. He wrote out of the fulness of his knowledge of the writings of Xenophanes, Heraclitus, and Anaxagoras, no less than of Homer and Plato; and while there is abundant evidence of acquaintance with the monographs written by German and other specialists on different branches of the subject, there is a

* *The Religious Teachers of Greece.* By James Adam, Litt. D. Edinburgh; T. and T. Clark; 1908.

freshness in his treatment that bespeaks original thought. No one can read the volume without feeling the justice of Mrs. Adam's testimony in the Preface—"he set down nothing, without taking the most earnest pains to weigh conflicting views, and to form his own judgment by a careful study of all the materials that he could collect." Thus equipped, he reviews the teaching of all the outstanding men, from Homer to Plato, who helped to shape the religious thought of Greece, and whose work has in any way come down to us. Poets, philosophers and sophists are dealt with, and one lecture is devoted to the treatment of that Orphic religion which, by inspiration or by antagonism, did so much to determine the views of some of the greatest men in Greece. In every case, the fullest quotations allowed by the limits of space are given before the lecturer attempts to summarise the author's tendency; thus we are shown what suggestions each teacher had to give on the great questions of life and death, of God and man, of human conduct and immortality.

If learning is everywhere apparent (and the footnotes alone are a monument of industry), there is not wanting the sympathy, to understand and interpret, without which even the most copious erudition is dry and lifeless. Enthusiasm for Plato does not make Dr. Adam a partisan. He appreciates, and helps the reader to appreciate, the greatness of Homer, not only as a poet, but as a contributor to the religious development of Greece. Very skilfully does he disentangle those elements of idealism, born (we may believe) of the nobler instincts of the Hellenic race, which even from the time of Homer himself carried with them in germ the overthrow and the denial of the Homeric Pantheon. It is the fulness with which these loftier elements, and their salutary application to conduct, were developed by Socrates and Plato which justifies the amount of space (almost a third of the whole book) devoted to them. We could wish that Dr. Adam had been able to review, with the same thoroughness and sympathy, the post-Platonic writers. But perhaps that would have been to range beyond his title. In the later part of the fourth century, Hellas was ceasing to be Hellas, and playing a new role as a unit in a wider world; and at the same time, the humanism of the fully developed Greek

spirit made her teachers speak no longer as Greek to Greek but as the universal teachers of our common humanity.

The time has gone by when men could be content with a merely tribal, or even national, view of God. In earlier days, the notion of a deity protecting and assisting their own nation, just as other gods cared for other nations, was sufficient for most men. Centuries had to pass before the Hebrews realised that their Jehovah was the God of the whole earth, full of loving purposes for other nations as well as Israel; and among the nations of antiquity generally, the existence of other nations seems to have aroused no problems for the religious consciousness. This attitude of detachment is nowhere more apparent than in India. Whether we listen to the Vedic hymns or study the institution of caste and the growth of the sectarian religions, it is evident that the singers and teachers are quite free from any idea that their religion must provide for any but their own people and country. Nowadays all this has changed. The parochialism of the Jew has given place to the world-wide mission of Christianity; and evidences are not wanting of a new consciousness that if Hinduism is to stand its ground at all it can only be by effectually presenting itself as a religion for mankind at large. To all of us, therefore, such a book as this is full of significance, as helping us to know how others of our race have felt after God, if haply they might find Him, and what has commended itself to their best mind as true *concerning God and man and nature and the conduct of life*; for herein also, unless our modern views are false, we shall find something of the working of the universal spirit. And the religion of the Greeks is of peculiar interest, as that of one of the most influential nations in the world's history, and one bound by special ties to ourselves. Whether it be the Indian, looking back with pride to those Aryan ancestors whose religion was so near akin to that of the Greeks, or the Englishman whose fathers worshipped in like manner the powers of the sky and the elements and whose own present Christian theology owes so much to the matured teaching of Greece, this story of the development of religion, from Homer to Plato, has something to teach each one of us as to the mysteries of God and man.

The study of comparative religion will prepare us to find

among the Greeks many things to which we can see analogies elsewhere, though we shall not expect rigid uniformities, nor be surprised to find features distinctively Greek. Some of these elements, common or distinctive, may be passed in review, before we proceed to the main line of Dr. Adam's argument.

(1) Stories about the gods, often full of marvels, but unedifying both in their details and in the moral they suggest, are a familiar feature of the more primitive stages of religion. Every student of Greek philosophy is aware how the licentious and deceitful conduct ascribed to the gods by Homer and Hesiod furnished a weapon for the critics of orthodoxy, from Xenophanes to Plato, in their attack on the teaching of the poets. Stories of mutilation and outrage, of "theft, adultery, and mutual deceit," may serve to glorify the gods in the eyes of primitive man, but they certainly do not "minister to the use of edifying," and the progress of reflexion can never leave them untouched. Parallels to the legends of early Greece may be found in the mythology of the North,* while the Puranas abound in stories at least as fearful in their details and at least as detrimental to morality. It would be an interesting inquiry to trace through the whole range of Greek thought the various processes of omission, of correction, of allegorization, by which men have endeavoured to accommodate the stories of a primitive age to the more exacting requirements of an advancing morality and culture. Dr. Adam's pages give abundant evidence of the difficulty felt, upon reflexion, in any system of polytheism as such; and the difficulty is aggravated by legends of the type in question. Henotheism, as it is called, by which without any explicit abandonment of the polytheistic framework a particular god is treated as virtually supreme and single in power, finds a place in many of the Greek poets; and this again can be illustrated from Indian religion. But sooner or later the reflective mind is forced to a monotheistic conclusion, if only the implicit monotheism which disposes of subordinate deities by making them either ministers or varied manifestations of the Supreme. Such a conclusion, Dr. Adam shows, was evidently held by Xenophanes and others of the thinkers of Greece. A plurality and conflict of wills among the

* See (*e.g.*) the article by Mr. Larsen in the February number of the *Magazine*.

gods can only lead to unseemly and unedifying strife; but the introduction of perfect harmony and order among the many gods, the subordination of the rest to the single mind of Zeus, at once renders their multiplicity otiose and meaningless.

(2) An important factor in the development of Greek theology is the vein of cosmic speculation. Waiving all question of the gods, known at best, as it would seem, on the authority of ancient legends, a man may address himself to the consideration of the universe around him, and strive to penetrate the mystery of its phenomena. In Greece, as elsewhere, it often happened that the philosophy of nature led to some form of agnosticism, materialism, or monism, almost as prejudicial to morality as the vulgar stories of immoral gods. It was the merit of Socrates and the greatest of his disciples that by their strong hold on the facts of human conduct they restored the balance which an excessive concentration on the external world had disturbed, and by bringing the conception of God into a closer relation to the ethical end rendered a lasting service to the truth.

(3) A feature which cannot fail to remind the reader of Indian speculation is the remarkable religious development known as Orphism, with its pessimistic conception of the present life, and its doctrine of successive incarnations and an ultimate "release" for the righteous from the weary round of rebirths. Dr. Adam shows how from the outset it cut at the roots of Homeric orthodoxy, and contributed to the thought of poets and philosophers—even of those who were among its severest critics. A point of contrast with the Oriental conceptions of transmigration is emphasised by Dr. Adam himself. "There are many points of contact between the Orphic and the Buddhist systems, but the Orphic heaven, at least, is not Nirvana. It is rather a state of blissful consciousness in which the soul, no longer encumbered by the body, leads the life of a God in company with Gods." In common with eastern theories, Orphism entirely fails to explain how the first deeds, which demanded expiation by means of incarnation, came to be committed. Transmigration is at best a dogma, resting on an unproved statement of fact. It is characteristic of the logical Greek mind that some at least of the Orphics seem to have held that this first sin, and the whole cycle of subse-

quent births and expiations, would be perpetually repeated in an ever-recurring cycle. "The apparently hopeless and appalling fatalism of such a doctrine is not of itself," says Dr. Adam, "a sufficient reason for refusing to attribute it to a religious sect." But it is surely an argument against accepting anything of the sort as a philosophic conclusion. We cannot receive as a *reasonable* account of the universe anything so completely futile as the endless revolution of an otherwise motionless wheel.

(4) In striking contrast with other religions, Greece has little to show by way either of *revelation* or of *incarnation* of the deity. The "Puranic" stories already referred to are no real exception to this statement. In last month's *Magazine* Mr. Phillips pointed out how "most of the Tamil writers [are] convinced that God graciously took a human form in order to deliver [them] from bondage to the world." It would be difficult to parallel this conviction from *The Religious Teachers of Greece.* Homer and Hesiod, again, as personal poets, contrast strongly with the anonymous character of the earliest material of the Veda. The contrast is no less striking if we take the Hebrew Scriptures for comparison. No one can compare the inspiration of the Muses, recognised by the Greek poets, with the inspiration by Jehovah which made Moses, Isaiah, and Amos what they were; and the "Thus saith the Lord" of Hebrew prophecy strikes a very different note from the general tenour of Hellenic teaching, whether poetic or philosophic. Perhaps a partial reservation ought to be made in favour of Socrates, who was not only swayed by the "demonic sign" but apparently actuated by the conviction that he was "a divinely-appointed minister to Athens."

Dr. Adam's first lecture is devoted to the relations between poetry and philosophy, in their bearing on the growth of theology in Greece. The long-standing feud between them, which is so vigorously dealt with in the *Republic* of Plato, is recognised as "one of the most striking features in Greek religious development." On the other hand, he points out, the poetic theology itself was very far from remaining stationary. The "orthodoxy" so vehemently attacked by the philosophers is mainly that of the Homeric and Hesiodic legends, which the later poets by no means accepted *en bloc.* "The poets, especially Pindar,

Aeschylus, and Sophocles, without abandoning the old Homeric anthropomorphism, gradually purified and spiritualised the elements of religious idealism already contained in the Homeric poems, at the same time allowing the grosser features of the Homeric and Hesiodic theologies to recede into the background, without, however, entirely vanishing from view." There are, in fact, two main streams of religious development, the poetic and the philosophic. One of the most valuable features in the book is the way in which the attempts of the poets to spiritualise and purify the orthodox theology are set forth. But it must be confessed that in every case there is something unsatisfactory in this partial retention of the old ideas. Nobly as Pindar, Aeschylus, and Sophocles develop such conceptions as the divine justice, the omniscience and power of the deity, and the eternal, unwritten laws of right, there always remains—in the background, it is true, yet not "entirely vanishing from view"—some remnant of doctrine, unanalysed, uncriticized, which a thoughtful and reverent consideration is bound to reject. The reader feels constrained to endorse the root-and-branch method of the philosophers as the only adequate way of purifying the old theology. The origin of evil, the relation of sin and suffering, the future life, are either left in unsatisfactory obscurity, or else they are dismissed with apparent implications which reflect unfavourably on the character of the gods. It is only in the philosophers that these problems receive that fuller, more thorough treatment which brings the possibility of conclusions in which the mind can rest.

Homer is very fully and fairly dealt with in the lectures, and the dark elements in his religion which chiefly prompted the philosophic revolt are duly set forth. But that is not the whole of Homer. There are present throughout ideal elements in strange contrast with the grosser features which the theological controversy has emphasised. Homer is not really consistent with himself. If the contending deities of Olympus give a picture of a far from heavenly strife, it is also true "that the Homeric Zeus provides a nucleus out of which something analogous to monotheism was afterwards evolved in the religious consciousness of later Greek thinkers." The fact is that Homer himself already exhibits the ambiguity, and consequent weakness,

which we have pointed out as characteristic of the later poets. He, too, suffers by devotion to an orthodoxy which he cannot whole-heartedly approve but which he does not care to abandon or deny. The gross and unedifying legends, like similar elements in the religions of India and elsewhere, are an inheritance from the days of barbarism; they speak the mind of the savage. But because they rank as religious, they are for long retained even by those who are alive to higher conceptions. As Dr. Adam insists, we cannot suppose the author of the *Iliad* and the *Odyssey* to have been wholly unconscious of the contradiction between the grossness of the popular legends, the "stock of primeval superstition," and the higher idealism with which he frequently represents the godhead, if we have "adequately realised the intellectual as well as the poetical endowments necessary to the composition of so great masterpieces." It is this contradiction which is developed by the poetic tradition as well as by the philosophers. The greater scope given by Pindar, Aeschylus, and Sophocles to the ideal elements, only serves to make more impossible the retention of the bloody and indecent tales which in various ways they endeavour to gloze over or ignore; it was left to the philosophers, and the philosophic poet Euripides, to carry matters to their logical conclusion and deny the truth of these tales altogether.

Primitive man seems to have no difficulty in worshiping revolting deities—gods who delight in blood, who bow to no moral law, who indulge without restraint in the most sensual and infamous conduct. The progress of morality, the development of conscience, brings a new demand, that the gods shall not only guard but themselves exemplify the moral ideal which man himself recognises. Stories of old ascribe to the gods "theft, adultery, and mutual deceit," and "everything that is a shame and a reproach among men." These stories a more sensitive age cannot accept. "Shall not the Judge of the whole earth do right?" The question can be pressed in two ways. Ordinary men are apt to argue—If the gods do these things, there cannot be anything wrong in them; I need not restrict my own conduct beyond the example of the gods. The result is seen in the decline of morality; parricide, lust, fraud, seem to receive divine sanction, and men become like their gods. That this practical

deterioration was traceable in Greece there can be no doubt. But the axiom that the gods can do no wrong may be applied in a wholly opposite way. Theft, lust, cruelty, are unquestionably wrong; therefore the old stories, which say the gods commit such offences, must be false. This is the line taken, with varying degrees of thoroughness, by all the nobler thinkers of Greece. The older poets, as we have seen, are reluctant to make a clean breach with the legends of the past. No doubt the fact that they were themselves in some sense "religious," their poetry being almost wholly associated with great religious occasions, had something to do with this reluctance. They are content to ignore or dissemble, as others are content to allegorize, the stories they cannot believe or affirm. Euripides is more thorough.

> Unjust it were
> To call men vile, if we but imitate
> The sins of Gods:—they are vile which teach us this.*

He prefers to conclude that there is no truth in the ancient stories.

> I deem not that the Gods for spousals crave
> Unhallowed: tales of Gods' hands manacled
> Ever I scorned, nor ever will believe,
> Nor that one God is born another's lord.
> For God hath need—if God indeed he be—
> Of nought: these be the minstrels' sorry tales.†

His conclusion may be expressed in the notorious line, "If gods do aught that is base, they are not gods at all."

Over against these gross and embarrassing legends there stands, uncertainly and dimly in Homer, more and more explicitly in the later poets, the conception of God as all-wise, all-powerful, beneficent and just—the constructive resultant of the line of criticism indicated above. And the sense of unity and order as essential to the moral universe, powerfully reinforced by the conception of a single world-principle borne in on men by the study of natural philosophy, adds to this ideal conception the element of unity. The religious faith of this developed idealism is, at any rate implicitly, monotheistic. Here again the philosophers are more outspoken than the poets. But the exaltation of the will of Zeus as supreme, and the sense of an almost "Providential" guidance

* *Hippolytus*, Way's translation.

† *Madness of Heracles*, Way's translation.

of human life, *e.g.*, in Sophocles, introduce an important qualification of the orthodox belief, and it has been maintained that this poet's polytheism "becomes, if not nominally, at least practically, monotheism."

The lecture on "Orphic Religious Ideas" is of peculiar interest to readers in India, because there is so much in them that is akin to the speculations of the East. How sharply the system differed from Oriental thought has been already to some extent indicated. While South Italy seems to have been the chief centre of the cult, there is no doubt that Orphic ideas were very generally diffused through Greece in the sixth and following centuries. The value given to the after-life in comparison with the present, the definite conception of immortality, the new sense of sin and its expiation, and the belief in the divinity of the soul, with its concomitant of a pantheistic interpretation of the universe, were altogether out of sympathy with the religion of the past. Dr. Adam goes so far as to say that "in all fundamental respects, indeed, the Homeric and Orphic views of life are opposed to one another." The strength of the appeal lay in these very elements of contrast with Homer—the deeper sense of the soul's life and destiny, the emphasis of immortality as a moral motive, and the anticipation of a heavenly future for the soul when sin had been wholly purged away. But we can see from the sidelights thrown by Plato and others that Orphism had its weakness. Sin, and the round of expiation, were too mechanically viewed, and the elaborate liturgies and sacrifices by which it was supposed the purification of the soul could be accelerated proved a hindrance rather than a help to spiritual religion. Experience elsewhere has shown that religious ecstasies, unaccompanied by a rigorous application of the moral ideal, are apt to be debasing. Union with God, sought along the emotional plane alone, and untouched by the conscience, is not an uplifting ideal. It is only when we come to Plato that the attempt to realise in the present the soul's affinity with God receives adequate treatment.

Philosophy in Greece takes its rise in the effort to find some principle of unity for the world around us. The concern of Thales, Anaximenes, and the rest, with their single principle, water, air, or what not, from which the whole is evolved, may be primarily

with the natural order, but their doctrines could not fail to react most powerfully upon religion. A naturalistic philosophy leaves no room for the Homeric Pantheon. In its cruder forms, it displaced the old gods by means of a purely material conception of the world; and where it assumed a more spiritual shape, and attributed the growth of the universe to a cosmic reason, or brought in the conception of a world-soul as the directing agency in nature, it was no less fatal to the gods. They might be suffered to remain as minor powers, as "created gods" (much as Oriental nihilism and pantheism have made a measure of accommodation for the deities of popular religion), but there could be no effective belief in any but the single ruling power to whose sole and supreme authority these speculations pointed.

Our information as to the earlier philosophers is so fragmentary and imperfect that any reconstruction of their doctrines must of necessity be largely conjectural. It is unfortunate that we cannot trace with greater clearness the conception of a world-soul which seems to be at work in the development of their philosophy. Such an idea may be no more than a piece of machinery, a quasi-mythological device in an essentially material system introduced (in much the same way as our modern materialists introduce the idea of evolution) to palliate the inherent weakness of materialism—that it cannot explain why the universe moves or grows at all. But it may have a higher value, as a mode of recognising the divine power immanent in the universe, not *simply for its creation but for its perpetual* maintenance and activity; and there is little doubt that it had such a value in the *Logos* of Heraclitus and the *Nous* of Anaxagoras. Its highest possibilities, however, could only be shown in the Platonic philosophy, where the counterbalancing sense of the divine transcendence, itself due in no small measure to the strong ethical bent of Socrates and Plato, served to correct the pantheistic rendering which the "world-soul" conception by itself is liable to assume.

Space does not permit of a detailed account of Dr. Adam's exposition of Platonism. Its strength lies in the recognition of the equipoise Plato maintains, sometimes perhaps even at the cost of consistency, between the principles of immanence and transcendence. Greek thought illustrates the dangers of the

exclusive or excessive emphasis of either principle; Orphism, for example, and the philosophy of Empedocles show a weakening of the moral force in life through the pantheistic treatment of the soul and the world, while the more rationalistic philosophy tended to deprive morality of its firmest support by either bringing the existence of God into doubt or removing him to such a distance that his interest in human conduct was discredited. In Plato, on the other hand, though his language may sometimes suggest pantheism, the divine remains as a transcendent power, dwelling in a world of perfection towards which man must continually aspire. Such aspiration is not in vain, for the soul within man is by nature akin to the ideal world, and has in her past history beheld those unchangeable realities. The origin of evil is still an unsolved problem; but Plato, like Socrates, cannot miss the fact of its presence in life, or the duty of striving against it. "As we acknowledge the world to be full of many goods and also of evils, and of more evils than goods, there is, as we affirm, an immortal conflict going on among us, which requires marvellous watchfulness; and in that conflict the Gods and demigods are our allies."* Thus the goal of conduct for man is that process of growing likeness to God which has received a fuller content from the teaching and example of Jesus Christ; and we can make it not simply our ultimate expectation but our present practical aim "as far as in us lies to be immortal."† It is in *likeness* to God, not in an assimilation that passes into absorption, that a quickening and uplifting ideal is to be found.

In order to estimate the progress achieved by the religious thought of Greece, let us briefly review the development of some of the ruling ideas. The "envy" of the gods at the prosperity of man, traceable in Homer and Hesiod, and naïvely accepted by Herodotus, is more and more felt to be foreign to a true conception of the divine. Like the Hebrew prophets, Aeschylus refines the idea by making it simply the retribution for overweening pride and consequent sin. The origin of that pride and sin, the ult mate source of evil, is still left in obscurity, and casts a cloud on the divine character; but in Plato, though the riddle may be

* *Laws* x. 906 (Jowett's translation).
† Aristotle, *Eth. Nic.* x. 7.

unanswered, we find the definite and strenuously asserted faith that God cannot be the source of anything but good. Yet Plato does not take refuge in the denial of the fact of evil, or the demoralising argument that there is no evil in sin. With a robust honesty that may be commended to the exponents of Vedantism and the New Theology he recognises that there *is* evil in the world; only it is something to be fought against and overcome. The pessimism and melancholy of early Greek thought are thus found to give place to optimism, under the inspiration and stimulus of a progressive religious faith. In the same way the future life, which in Homer opens out a prospect of unrelieved gloom, becomes in the teaching of Socrates and Plato the bracing moral incentive of an immortality in communion with God. Finally, the likeness between God and man, which at the outset means only that the Olympians share the limitations and the depravity of our faulty human nature, is transformed into a lofty ideal of attainment to the pattern of a perfection eternal in the heavens, victorious over evil and defect.

To the Christian who turns the page of Greek religious thought, this development has peculiar interest. The purification of the idea of God has obvious points of parallelism in the work of the prophets of Israel, and finds its consummation in the revelation of the Father by Jesus Christ, and in the New Testament conception of the Eternal Son, as the all-wise and all-powerful creator and sustainer of the universe, king and judge, and yet our great ally in the conflict with sin, in whom "we live and move and have our being," and in communion with whom we have eternal life. The twofold conviction of the fact of sin and of its utter and final evil, and the need therefore of "marvellous watchfulness" in the conflict, at the same time that victory is assured through the help of a divine power working in us, can be readily illustrated from the pages of the New Testament and the experience of the Christian centuries. Finally, the moral ideal is made concrete for us, and the hope of an ultimate likeness to God made real, by the Incarnation of our Lord Jesus Christ, in whom also we learn to expect an immortality of joy. "When I awake, I shall be satisfied with Thy likeness."

In the fierce conflict with Paganism, and under the guidance of Puritan thought, Christians have often viewed the gods of Greece and Rome as no more than devils. It is not easy to acquiesce in that interpretation as we read such a book as this, and see what Zeus has been to the faith of a Sophocles, or what the worship of Apollo meant to Pindar and Socrates. Rather do we feel that here we have the record of truly religious minds, seeking in faith the God of all the spirits of the earth; and that God was found of them that sought Him, and that we may say of them, in the words of the writer to the Hebrews, that "He is not ashamed to be called their God." Yet the gods of Greece have passed; no man to-day calls on the name of Zeus or Apollo or Dionysus. The reason we have already indicated; it was in Christ that the fulness of the Godhead dwelt and was made manifest unto men. The religion of Greece—its cults, its ritual, its deities—has passed away; but the faith of Greece abides. He Who said, "I came not to destroy but to fulfil," has given to men more clearly and fully the truth after which these poets and philosophers had striven. With Sophocles we seek to follow the guidance of the Father's providence; with Xenophanes we pray to Heaven for "power to do that which is right;" and with Plato we look forward to that life to come when we shall see the King in his beauty and know as we have been known.

FERRAND E. CORLEY.

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*DANTE AS AN IDEALIST.**

"A great man," says Hegel, "condemns the world to the task of explaining him." That is profoundly true of the Italian poet of medieval times. Few will dissent from John Ruskin's estimate of him—"the central man in all the world, as representing in perfect balance the imaginative, moral and intellectual faculties, all at their highest." And fewer still will disagree with Thomas Carlyle's verdict that Dante and Shakespeare are the "canonised saints of poetry." "These two," he says, "dwell apart in a kind of royal solitude—none equal, none second to them." Dante, he adds, is "the sublimest soul of Christianity;

* A lecture delivered at Corstorphine, Scotland.

and true souls in all generations of the world will find a brotherhood in him." But the day is past for praise or eulogy. True students of this "myriad-minded man" seek rather to be the interpreters of his thoughts and message, deeply conscious that the last word of interpretation has not yet been spoken.

Now it is a remarkable fact that while we almost altogether lose the identity of Shakespeare in his works, it is far otherwise with Dante. The man himself is the best clue to his works; he is the most individual of all writers. Himself the centre of all he wrote, his own life-story and the history of the times in which he lived are for ever linked together with the imperishable message he proclaimed. It is unfortunate that a halo of romance surrounds his earthly years so that it is difficult to-day to separate fact from legend; and yet we are tolerably sure of the leading events of his life as these interweave themselves and form a peculiar and unique unity in his various writings.

To Florence, that "mother of little love," as the poet calls her, belongs the honour of giving him birth, a city conspicuous in the world's history as being the birthplace of some of the most eminent men in painting, in sculpture, in architecture and in music. It was in May, 1265, that Dante first saw the light of day, and his Christian name Durante, afterwards shortened into Dante, which means the much-enduring or permanent, was a fitting prophecy of the poet's greatness. *Nomen est omen.* But to us the real beginning of his history was the publication of the *Vita Nuova*, or "The New Life," Dante's earliest work. Probably there is no book similar to this in the whole range of literature. It is a visionary love-story, partly real and partly allegorical, in which he recounts how he first set eyes on "the glorious lady of his heart, Beatrice." Living in Florence within only fifty yards of each other, they met when each was only nine years of age and this was the turning-point of his destiny. New stirrings, alien to fear, alien to joy, began in his breast; and though possibly for other nine years not a single word was exchanged, this meeting was as the beginning of a New Life to Dante.

Much discussion has taken place as to whether Beatrice was a real person at all. The truth seems to be that she was a real person *idealised* by Dante into the image of wisdom or

heavenly knowledge. In any case we know that the second great turning-point in Dante's life was the marriage of this Beatrice to one Simon de' Bardi. It was probably not till after her marriage that Dante ever spoke to her. She died shortly afterwards at the early age of twenty-four, but neither her marriage nor her death interfered with Dante's pure and passionate devotion to her. I agree with Mrs. Oliphant that in all this we have Dante's magnificent conception of the transfiguration of love. True love, so Dante teaches, is not a thing of the flesh, nor dependent even on the material presence. Dante loved Beatrice even more intensely when he knew that she had become one of the spirits of Paradise. It was the vision of the glorified Beatrice that really led to the writing of his immortal work, *The Divine Comedy*. He resolved to write "a sacred poem of earth and heaven" to her memory. And thus the vision of love, pure and intense and spiritualised, and expecting no reward but such love in return, became the interpretation of the poet's heart.

After the death of Beatrice, Dante decided to turn for consolation to the study of philosophy. Thus "the lover became also the student;" and Dante does not disguise from us the fact that all this was in order that he might write a fitting poem in honour of his divine lady, "to say of Beatrice that which never yet was said of any woman." Dante had always been a student, having studied probably at the University of Bologna. He was also a pupil of a famous master, Brunetto Latini, whom Dante greatly loved, although "a stern sense of justice compelled him to put his teacher in the Inferno." His favourite authors were Boethius and Cicero, and still more Aquinas and Augustine, from the two latter of whom he is continually quoting in his works. And so, with "long study and great love"—to use his own expressive phrase—he acquired the scholar's heart for his great life's mission.

It appears that shortly after Beatrice's death, Dante's friends, anxious for the state of his health, so contrived it that he was married to one Gemma Donati, a member of a powerful Guelph family at Florence. It is generally assumed that his marriage, really made for him by his friends, was an unhappy one, but the evidence is inconclusive. Four children were born, one of

them being named Beatrice; but after his exile in 1301, Dante never again set eyes on his wife. Her name is not once mentioned in the great poem.

It was really, however, Dante's entrance upon civic and public life that made him the man that he was. He twice served as a soldier in battle; and according to the custom of the times he was registered in one of the city-guilds—that of the Physicians and Apothecaries—being then only thirty years of age. It is interesting to notice that even then he was registered as "Dante, the poet." After holding several minor public offices he attained in the memorable year 1300 to the dignity of being one of the six Priors of Florence. This Dante himself regarded as one of the great turning-points in his career. As James Russell Lowell remarks, this singular office of Prior, tenable only for two months, seems to have been invented by the Florentines "to secure at least six constitutional chances of revolution in the year." Dante's fellow-Priors were men of little or no ability, and so it fell to Dante, unmoved by any party considerations whatsoever, whether of friendship or political sympathy, sternly but impartially to carry out reforms which brought about the banishment of certain leaders of the rival factions by which Florence was torn asunder.

But to understand all this we have to understand something of the history of Florence of that day. As is well known, the great events of medieval history turn not so much round the fortunes of nations as of cities; and Florence then was passing through a most critical and stormy period of her existence. The crisis, though somewhat similar, was even more acute than it was in the days of Savonarola. There were two chief parties, the Guelphs and the Ghibellines, who hated one another as the Jacobites and Royalists of our own land, or the House of Lancaster and the House of York in England. These factions were divided into numerous smaller sections; but, generally speaking, we may say that the Guelphs were the party of the middle classes, loyal to the Church, whose watchword was liberty; while the Ghibellines were the Emperor's liegemen and their motto was law and authority. These two parties, however, were continually changing their standpoints to gain

their own ends, so that the one party in turn became as democratic, or as oligarchic, as the other.

Of Dante himself it may be said that he belonged, strictly speaking, to no party. What saddened him was that the state was rent in twain by rival factions, each stopping at nothing to gain its own particular purpose. The moral condition of Florence was truly deplorable. On the one hand, Florence was a city of beauty, of intellect, of refinement; on the other hand it was, in the poet's day, a city of anarchy, of political and civic unrest and strife, of decreasing wealth. Dante's own description of his native city, as given in the *Inferno*, is one of almost despairing judgment. He denounces it chiefly for three moral evils which were the cause of all the dissensions: "pride, envy, avarice," he says, "are the three sparks which have set all hearts on fire," and unbiased historians have vindicated his judgment in this respect.

It has sometimes been alleged that Dante attacked these moral evils of the Florentines out of political revenge; no charge could be more unfounded. Dante again and again clears himself of the suspicion that he was a sower of strife. He loved Florence too well not to offer himself as a martyr in the cause of truth and goodness. As Thomas Carlyle puts it, "I suppose if ever pity, tender as a mother's, was in the heart of any man, it was in Dante's. But a man who does not know rigour cannot pity either." The truth is, it was the sight of these moral and civic evils in Florence that made Dante "the mighty leader of European song" that he was. From these he himself learned not to trifle and thus acquired the greatest of all moral gifts—the "gift of being real."

But a word as to the other principal cause which, I believe, made Dante a great realist. This was undoubtedly the fact of his banishment and exile from his native city. For twenty years and until his death he was a wanderer, without home, with few friends, and condemned to be burned alive if ever caught. This was the reward for trying to save his native city. No wonder that the people noticed that he stooped as he walked; and they said in whispers as he passed by—"There goes the man who has been in Hell." It is pathetic to think that he was virtually a public beggar, living on the charity of others till the end of his days. "I have wandered," he writes in the *Convivio*, "a pilgrim,

almost a beggar, displaying against my will the wounds of fortune." And thus, as he has put it, "the great soul of Dante, homeless on earth, made its home more and more in that other awful world." No other of the world's great poets—Shakespeare, Goethe, or Milton—was made in this fashion. And yet it must ever be remembered it was during this period of exile and poverty that he practically wrote the whole of his *Divine Comedy*. "We will not complain," says Carlyle, "of Dante's miseries: had all gone right with him as he wished it . . . Florence would have had another prosperous Lord-Mayor, but the world would have lost the most notable words ever spoken or sung . . . . A noble destiny was appointed for this Dante; and he struggling like a man led towards death and crucifixion could not help fulfilling it." Dante tells us that the *Divine Comedy* was a book the writing of which made him "lean for many years."

It is true that the Florentines offered him degrading conditions of return to his native city. Like the other exiles he was to pay a sum of money according to his guilt, walk with the malefactor's cap, and do penance in the church of St. John. But Dante's innocence and noble spirit rebelled at the degrading terms. He had already stood "four-square to the strokes of fortune;" he would do so to the end. His reply is well worthy of being recorded. "Far be it," he says, "from one who is a preacher of righteousness, that, having suffered wrong, he should pay money to those who did the wrong, as though they were his benefactors . . . . . But, if by such a course there is no entrance to Florence found for me, Florence I will never enter. What," he asks in ever memorable words, "cannot I everywhere look on the sun and on the stars? Can I not, everywhere under heaven, contemplate the truths that are most sweet and precious?"

The later years of Dante's exile were spent at Ravenna, in the house of his patron, Guido da Polenta, where he died, from the effects of a fever, in 1321, at the age of fifty-six, and was buried, not at Florence, but at Ravenna. Thus the great "poet of righteousness," as he calls himself, that "singular splendour of the Italian race," as Boccaccio, his first biographer, calls him, having uttered his "mystic unfathomable song" to the world, and himself having traversed the Inferno and Purgatory of

human life, passed into Paradise, "the great white rose," that "final world of light which reflects the glory of Him who moves all." Well does he, the "great poet of medieval Christendom," deserve the praise of Beatrice—

The Church Militant hath not any son with greater hope!

But I have dwelt on all this because it gives us the real causes of Dante's idealism, which were these:—his dream of love, that pure and passionate devotion to Beatrice; his study of philosophy and of religion after her death; the noble stand he made for righteousness amid the moral evils, civic and political and ecclesiastical, of his day; and last, but not least, the cruel suffering and shame of his banishment and exile.

But let us now seek to give a few illustrations from Dante's own works of his lofty idealism. It must be remembered that in his conception both the Inferno and the Purgatory take place on this side of the grave, the Inferno giving us his doctrine of retribution or justice, and the Purgatory his doctrine of self-conquest. It is only when we pass into Paradise or "the happy fields on the mountain tops" that we have a glimpse into the other world. All his works, however, interweave so that Dante's symbolism can only be understood when treated as a unity.

What impresses us most is the wide range and scope of his outlook on the civic and moral and spiritual life. There is certainly no lack of variety in the characters he sets before us. It is also significant that Dante had a firm belief that there was one great root moral evil in every man's life from which all the others sprang. Thus, while he regards love as the greatest virtue, so he regards pride as the "queen of all the vices." Pride must first be crushed before any virtue has a chance; and yet how few submit themselves to the ordeal! Avarice was another root-vice; and he tells us that the most densely-populated part of Hell is that assigned to misers. They are tormented by an eternal restlessness, their doom being the perpetual rolling of great weights round their circle in the Inferno.

All the gold that is beneath the moon,
Or ever has been, of these weary souls
Could never make a single one repose.

Envy is a third great master-curse; and the punishment of the

envious is that they have their eyes sewed up till they learn to see good and appreciate worth in their fellow-men.

But perhaps it will be best, for clearness' sake, to link some of these instances round the State, the Church and the Individual respectively.

Dante had a magnificent conception of what the State ought to be; and unlike Sir Thomas More's *Utopia* and Plato's *Republic*, his picture of the golden age is one very largely capable of actual realisation. "Our intention," he says, "is one of good will to all the Florentines without respect of parties, and to make that city our residence the noblest city of our empire." His hope was that Florence, the daughter of Rome, should become "fairer than her fair mother," a city of righteousness and peace. In it personal merit was to outweigh all other claims, whether ancestral or monied or titular. It was indeed to be a city founded on Liberty, Equality, and Brotherhood in the best sense of these terms. This ideal state was to have justice as its foundation and universal love as its copestone. Dante firmly believed that the people of Rome as founders of empire were as much "God's elect" as the Jews of old were for another and yet not contradictory purpose. Now it is this dream of universal empire under Rome that gives the keynote to his whole conception of the ideal state in which freedom, order, and good government will be for ever secured for society. Accordingly, we are not surprised that the most horrible scene in all Hell is that in which he pourtrays traitors to their country. He imagined a state of society in which there would be a universal monarchy in order that all smaller and selfish tyrannies might cease and every man enjoy peace and liberty and good government.

But alas! how different was the Florence of his day! The city was in a state of perpetual disunion; rival and unscrupulous parties, seeking their own selfish ends, were everywhere; the unity of mankind was broken. And to Dante the very passion of his life was universal peace as between nation and nation, man and man. This explains too why Dante is so severe on the evil of war. He has an unspeakable contempt for self-made aristocrats, who when they become suddenly rich must have their armorial bearings and coats of arms. He declares it was an auspicious day when Florence dismissed her heathen patron-god

Mars, and put herself under the protection of John the Baptist as patron-saint, and yet he admits that war, even civil war, may sometimes be necessary. There is a divine kind of war, he says, which will at last be recognised and rewarded in the Paradise of God.

It is interesting also to notice his views on Art and Literature and the Theatre. All these, he affirms, may be good or bad according to their use. Dante, who was an attached friend of the great painter Giotto, regards it as the highest function of Art that it is capable of making dead things live. This is its supreme value. It brings back "things passed or absent so that we see them again as in a vision or mirror." Yet, after all, as Ruskin himself points out—and Dante agrees with him here—the finest Art comes short of the actual scenes or persons it represents. But to Dante the chief value of Art, and especially of sculpture, is its moral and religious influence. Whether we agree with him or not, he could never have assented to the modern cry, "Art for Art's sake." To Dante, the "chief use of Art was ethical."

And so with Literature and the Theatre. We cannot but admire Dante's great resolution not to write his *Divine Comedy* in Latin, but in Italian, the common speech of the day. He desired every one who could, or who desired, to read his poem. He was no pedant sacrificing simplicity for a cloud of words, or professing to have a message only for the cultured few. It will be to his eternal credit, I think, that though he first thought of writing his poem in Latin after the manner of Virgil, the vision of what his own mother-tongue might be, though it was then despised by scholars and men of fashion, led him to write his great poem in the common language of his day, so that it might be the property of all and not the monopoly of a few. And in bravely doing this, to Dante belongs the honour of really creating the Italian language. But again, Dante tells us, he writes not for mere poetic pleasure but to teach and warn. Poetry, like Art, to him had an ethical value; and therefore we are not surprised that he passes so severe a censure on the unclean literature, especially the popular medieval love romances, of his day. For their guilt in writing these, Dante places the authors in one of the lowest circles of Hell. Similarly, regarding the Theatre or Stage, he believes it has both its good function and

bad. He is against all mimicry which divests us of our own personality and is therefore "a ready instrument of fraud." Plato too seems to have been sceptical about the Stage, believing that even to see or hear "vulgar or low dialogues is apt to breed a corresponding baseness and vulgarity in the audience."

But what of Dante's ideal conception of Religion or the Church? Let me give a few of his leading illustrations of this. And here, let it be distinctly understood, the writer is giving Dante's views, which are not necessarily the writer's own. On the question of Church and State, for example, he believed that each was supreme in its own province and that these two provinces were distinct yet complementary. Yet in Dante's day both Church and State had sadly neglected their true functions. If Dante did not spare the State neither did he spare the Church, because of the moral state into which each had fallen, yet it is to his honour and credit that he never lost the spirit of faith in either as divinely-appointed means to human progress. And Dante's main mission in life was to bring each out of the corruption and ruin into which they had fallen. We must never lose sight therefore of his accents of love, though it was a love that burned like fire, in the warnings he gave to the Church of his day.

Thus Dante has no hesitation in placing in Hell several of the bishops and even popes, while he places two of the ancient pagans in Paradise. He believed that to the heathen ethical truths were made known which were real revelations of God to heart and mind and conscience. He never for one moment confused reason with revelation, or declared that reason without a Divine revelation was sufficient. Yet, on the other hand, we see the high value he set on reason in the fact that he made Virgil, a heathen poet, his sole guide through Hell and Purgatory. Yet even his friend Virgil's aid fails when he comes to Paradise where another than Virgil, or reason, must henceforth be his guide.

It is curious to note the position in his great poem Dante assigns to mental doubt. He regards it as not necessarily a thing evil, but, on the contrary, "a path of Nature's own making for the attainment of final truth." With Bacon he would agree that doubts generally arise at the beginning of our study of philosophy in order that we may be driven into the

deeper and clearer truths of philosophy. The general or common belief is that intellectual doubt paralyses the will, but Dante is careful to point out how intellectual certainty may equally paralyse the active and nobler moral faculties. Dante himself in Purgatory was a victim of this. And this explains, I think, why he so strongly affirms that the fundamental heresy is the denial of Immortality. It is so because it is a proof that we do not believe in the great progress of mental thought towards a goal yet to be reached.

It has often been remarked that Dante's imaginative picture of Satan is one of the most impressive pieces of symbolism in the poem. John Milton in his *Paradise Lost* errs by making Satan a kind of hero, brave, though deceitful; magnanimous, though treacherous; resourceful, though bent on evil. Dante makes no such mistake. The devil is to him—the devil; the curser of men's lives, monstrous, horrible, and for ever to be abhorred by every true and faithful soul. Dante did not believe in the "larger hope" of these modern days. "All hope abandon, ye who enter here." And yet he has nothing but tenderness in speaking of lives that on earth have been wasted or lost. He believes that men have been "shipwrecked at the very harbour's mouth;" just as, on the other hand, lives have been saved that seemed formerly to have gone to pieces. And we all feel how true to life this is. But whenever Dante on such moral questions is inclined to become sentimental or to pity to excess, reason in the person of Virgil rebukes him. No one who has read the *Divine Comedy* can ever forget how defiers of God, or of conscience, are made to lie on their backs, compelled to face the truth they have formerly defied. Nor can they ever forget Dante's utter contempt at the idea that an evil soul can be "rescued from Hell by the easy process of chapel-building;" or how the Simoniacs, or those who have sold the Church for money, or business, or their own selfish ends, are made in Hell to "stand on their heads in a dry well, with fire playing on the soles of their feet." It was a firm maxim with him that "the corruption of the best is the worst." And if any one thinks that Dante's judgment in this respect is too severe, we have only to remember that in all probability at one time Dante himself was a member of the holy

Franciscan Order. He loved his Church too well, too deeply, to close his eyes to its most imminent perils.

But what of Dante's idealism of the Individual? A word may suffice in this respect. What we must never forget is that the men and women whom he places in Hell and Purgatory respectively are the very men and women of his own day, Florentines with whom he had often conversed and daily brushed shoulders. This gives the true note of reality to his moral message; and it shows us that Dante's supreme interest, after all, was not in the State or in the Church but in the individual life. He must have had a high regard for women, for he places only one in the Inferno, while in other parts of the poem we have many beautiful and touching pictures of childhood.

But what arrests us most in this respect is that he records as "good" those whom History has missed as among the "elect." As Dean Church puts it, "the saints of Paradise are not exclusively, or chiefly, to him the saints of popular devotion." In other words, he distinguishes between mere greatness, as the world counts it, and goodness. There is an immeasurable distance between these two, as Dante is careful to point out; and while he admires greatness in all its forms, this does not daunt him from placing some of the greatest men on earth in the lowest circles of Hell. A man may be great here who is found to be among the swine hereafter. He does not spare even some of his own friends from this stern truth of moral judgment. "Are you here?" Dante asks in surprise at a well-known public Florentine in Hell, who, as the two poets Dante and Virgil pass, tries to conceal himself. Dante firmly believed that the individual was judged, not according to his greatness or popularity on earth, but according to his real personal merits. His constant motto was "Virtus sola nobilitas."

Dante is specially hard on the neutrals, or on the "sin of the unlit lamp and the ungirt loin." "The neutrals, or those who fail to take a moral side in life, whether in politics or in civic matters or in the Church, he places in the vestibule of Hell—the meaning being that both Hell and Heaven alike reject them." He had an intense scorn of the man who is content to live without either praise or blame. In Ante-Hell

these "naked wretches are continually stung with wasps;" and Virgil or Reason says contemptuously of them—"Let us not speak of them, but look and pass." Not less severe was Dante on Evil Counsellors or the Gossipers of his day. They lose, he says, their power of speech in Hell and become for ever invisible to their fellow-men. And that is punishment enough for a gossiper or tale-bearer. Suicides, Dante tells us, only "intensify the pain from which they seek to flee." Thieves are "handcuffed for eternity," their hands being tied behind their backs with serpents. And the four rivers of Hell, he tells us, are formed by the tears of men—the idea here being that every tear on earth that is shed by man's inhumanity to man one day flows back in a river of agony on the person who did the wrong.

But in closing, having sought to give the main causes of Dante's Idealism and some illustrations of it in reference to the Church and the State and the Individual respectively, let me venture to express in a few words what, I take it, are the general principles of Dante's Idealism. May I mention three?

First, his belief in the Unity of Mankind. This, as I have already shown, Dante held with all the passion of his soul. The blackest souls in Hell are they who destroy this unity; and the purest souls in Heaven are they who have lived and worked for it. In a higher sense than even the Scottish poet Burns conceived it he sang of the day when

> Man to man, the world ower,
> Shall brithers be for a' that.

With him this unity of mankind was not so much even a philosophical or a political ideal as it was a moral and religious ideal. He believed with Paul that "we are members one of another" and that the race is one. And therefore like Tennyson he longed for the day when

> the war-drum throbb'd no longer, and the battle-flags were furled
> In the Parliament of man, the Federation of the world.

Second, his belief in Human Progress. Dante believed that a Divine Power had so arranged it that "everything that comes from his hand......must needs tend towards its own perfection." We cannot rest satisfied with anything short of the perfection or highest ideal, and this is both our glory and our shame, and therefore we must not cease building upwards in order that the

completed or perfect life may be at least attained. This explains why Purgatory is not a place of gloom but full of light, for it is through such suffering that we reach perfection. This explains too what Dante means by his great phrase, "the good of the intellect," which is life's chief prize. We are, he says, "to follow knowledge like a sinking star beyond the utmost bounds of human thought." It is interesting to notice that each of the three divisions of the great poem ends with the word "stars." To "mount unto the stars," in Dante's symbolism, is at last to reach a place where there is "*room for every joy*" and where we can "*take pleasure for our guide henceforth*;" and happy are they who are "*on the way*"! *But the ascent is not easy, it* is no child's play, and that is why those who climb the mount of purification must patiently "suffer in calm and holy hope." Trial did not make Dante sceptical but serious; and therefore no penitent in Purgatory rebels at the suffering, he rather takes it as a consolation. They have learned the purifying influence of pain and therefore they suffer gladly, believing, as Dante puts it, that

> As the thing more perfect is,
> The more it feels of pleasure and of pain.

And yet the marvel of it all is that Dante never once loses his faith in human progress towards perfection, that the cry of the human heart for a completed life will at last be satisfied. Thus Dante is both realist and idealist in one. His optimism is born of his deep faith that at last the goal of perfection will be reached; and this explains why he calls his great poem not a tragedy but a comedy.

And third must be mentioned his belief in Love. The unity of mankind, the progress of the race, can only be finally attained when "the universal life is love." This is the real secret of Dante's Idealism, his one governing idea, the master light of all his seeing.

> "Quick! Quick!" he cries, "that the time may not be lost
> Through little love."

The absence of love is the root of all moral evil; its presence is the very blessedness of Paradise itself. Our joy is thus always in proportion to our love, and our love to the vision of God: "That perfect presence of His face, which we, for want

of words, call Heaven." Therefore, he says, "set love in order;" for "the soul that loves shall, without fail, mount to the height of its desire, attain to the paradise of contemplation, and have its dwelling in the eternal light, within whose depths," as Dante saw, "are ingathered, bound by love in one volume, the scattered leaves of all the universe."

P. BEITH.

BROWNING'S "MEN AND WOMEN."

It is in some ways unfortunate that the interesting collection of poems published under this title in 1855 has been broken up in the later and complete editions of Browning's works, and scattered with other poems under various headings. No doubt "Dramatic Lyrics" and "Dramatic Romances," the two titles which account for most of the earlier *Men and Women*, are more appropriate headings for many of the poems, which did not wholly bear out the words of the epilogue (*One Word More*)—

> There they are, my fifty men and women
> Naming me the fifty poems finished!

But there is something to be said for clinging to the original arrangement. The possessor of the standard edition can easily see from the chronological list at the end which poems were originally included; but the best thing is to have them gathered together as at the first—as they are (*e.g.*) in the handy little volume in Dent's Temple Classics. They are well worth study as a group by themselves. To the lover of Browning they present a charming and typical monument, as it were in epitome, of his peculiar genius; while to his detractors, and to the very large class who are vaguely wondering what to make of him, they may be offered as a succinct but sufficient vindication of his claims as a poet. It is not without significance that twenty-seven out of the fifty poems, to say nothing of the epilogue, find their way into the authoritative "pocket selection," which is in many ways the best introduction to the reading of Browning; and it may be said with confidence that three more (*Saul, In a Balcony*, and *Bishop Blougram*) would certainly have been included but for their length. It is, then, as a characteristic presentation of his poetical qualities that this group is now selected for attention

As it is impossible to attempt a treatment of all the poems, it must suffice to refer to some of the principal themes. One that is nobly prominent is that ideal of wedded love of which the Brownings themselves afford such a beautiful exemplification. In some of the poems, such as *Any Wife to Any Husband*, or *Andrea del Sarto*, the ideal is developed in part by a negative process of criticism and implication—by the pathetic portrayal of a love which, though real in its way, somehow falls short of the highest. A more positive presentation is to be found in *By the Fireside*, and in the utterly beautiful epilogue, *One Word More*, in which the poet dedicated the whole collection to his wife. It would be difficult to find anywhere in literature a loftier sense of what conjugal affection may be than in a half-dozen of these *Men and Women*; and in two or three of the poems (*Evelyn Hope, In a Balcony*) we gain the further sense that this depth of love need not wait till marriage for its growth; for the poet takes instinctively the modern, western view; it is love that makes marriage, not marriage that leads to love.

Those who are familiar with the wider range of Browning's work do not need to be told that he was in a special sense the poet of the fine arts. His metaphors and illustrations are frequently taken from this subjective realm, almost more often than from the world of concrete imagery in which the poets of every age delight. He has also presented with peculiar felicity and sympathy the aims and aspirations of the poet and the artist in individual poems. This characteristic is strongly marked in *Men and Women*. Two of them which deal with particular painters, Andrea del Sarto and Fra Lippo Lippi, are brilliant examples of interpretative criticism, at the same time that they handle, as has been already indicated, some of the larger aspects of life. The latter poem contains one of the clearest and simplest presentations of the function of the artist, which might stand as the text of much of Browning's own work, as well as of the achievements of plastic art.

> We're made so that we love
> First when we see them painted, things we have passed
> Perhaps a hundred times nor cared to see.

Poetry, painting, music, and the passion for learning and science which has so much in common with them, furnish the

motive also of *Popularity*, *Master Hugues of Saxe-Gotha*, and *A Grammarian's Funeral*.

The things of the spirit are always uppermost in Browning. He is preeminently, though in no conventional sense, a religious poet. The instinct of immortality breathes through the last-named poem; and many of the collection deal avowedly with the problems and triumphs of religious faith. Among them we may name *Bishop Blougram's Apology*—a keen and perspicacious treatment of some of the situations produced by the forces which now make for "Modernism;" *Holy Cross Day*, a relentless analysis of certain phases of medieval hypocrisy, and at the same time an inspiring presentation of the noblest qualities of later Judaism; and *Saul*, which is closely linked in thought with two of the best-known of Browning's longer poems, *Christmas Eve*, and *A Death in the Desert*. In these, and perhaps nowhere more than in *Saul*, the poet's Muse assumes a prophetic tone; while the strictly poetic quality is present at its highest, it is combined with a fervour and a definite appropriation of religious truth not commonly associated with poetry. Though not so distinctively religious at first sight, the *Epistle of Karshish* may be mentioned here In many respects one of the most remarkable poems in the whole collection, it brings before us, from a new standpoint, and with inimitable dramatic force, the great episode of the raising of Lazarus. Nowhere does the poet's instinctive apprehension of the personal and individual outlook and judgment of his *dramatis personae* display itself in greater intensity. The depth and power of his religious faith, admirably shown in these poems, are part of Browning's abiding worth to every generation of readers.

These are but meagre suggestions of the quality of *Men and Women*. In fine, we would say to all who lack it, Get this book; "read, mark, learn, and inwardly digest" it. You will find in it (though not at large) the real Browning; and you can judge him for yourself. To put it summarily, you will find in the poems a depth and range of thought, a beauty and elevation of style, and a mastery of technique, which distinguish their author as a poet of the highest order. Many count Browning obscure; in *Men and Women* he is clear enough—except to the trifler and the sluggard. He has often been represented as harsh and rough, wanting in the sense of rhythm and rhyme. Read and ponder the poems in his favourite five-line stanza (*By the Fireside*,

Popularity, *A Serenade at the Villa*, *Master Hugues*), to say nothing of other forms, and you will find he has at command the most exquisite cadences, the most vivid and dramatic accommodations, and the tenderest lyric tones, that a poet could desire. To praise Browning, it is not necessary to depreciate any other. His reputation might be confidently staked on this single little volume. The rich harvest of his long life revealed more fully what is already apparent here—a poetic genius, gifted with the highest qualities of nature and art, consecrated to the noblest uses, and worthy of our deepest veneration.

STEPHEN GREY.

NOTES OF THE MONTH.

ONE event overshadows all others during the month just past—the death of H.M. the King-Emperor Edward VII. Thanks to the genial qualities which always distinguished him, and his remarkable sympathy and care for his subjects' welfare, there is on all hands something of the sense of personal bereavement, as well as the consciousness of a great national misfortune. By a rare conjunction of gifts, this monarch, who had above all things impressed his people as an English King, had taken such a place in the life of the world, and so made his influence felt as salutary not only for his own kingdom but for all, that the rulers and statesmen of every nation have joined in lamenting his death as a universal loss. We, too, would associate ourselves with the general expression of grief for the loss of a great and good King and of sympathy with the bereaved Queen and Royal Family. For the King himself, no man need feel distress. He died, as he had lived, like a king—not with the royalty that finds its end in selfish arrogance and dominion, but in generous and unsparing service of the nation's good. He was working to the last in the discharge of duty; that is a fact at which every true heart may glow with pride. His record as King needs no recital here; it has been fully set forth in the daily prints; and indeed, so short was his reign, that most of his achievements are fresh in the minds of all. We have no wish to paint our late Sovereign in the colours of a fancied perfection, or to pretend that every possible virtue met in his character. But the general eulogy is not to be mistaken; there is more than courtly deference and international courtesy in the praises heaped upon him. He had deserved well of his people and of the world; and we cannot forget that he had earned in a conspicuous degree the beatitude pronounced on those who make peace.

In His late Majesty's public career there are two aspects which seem to us especially noteworthy. One is the distinct service he rendered to the ideal of constitutional kingship. There has been a tendency to regard the English Crown as something purely ceremonious and ornamental; to think of the Sovereign in the light of a ship's figurehead—decorative, and making a neat finish to the structure, but not forming an integral part of the system. It is certain that such a view is not true of King Edward VII. In domestic and foreign politics alike, without in any way transgressing the limits of the monarch's powers as determined by the growth of the constitution, without infringing in any particular the privileges of Parliament or the functions of his ministers, he proved, even more conspicuously than his revered mother, that the Sovereign is still an active factor in the British constitution. The keynote of his policy, and what assured him the approval and support of his people, was that he represented the nation and not a party. It is a commonplace that the Sovereign is supposed to stand not so much above as apart from party politics; but this has as a rule been accepted only in a negative sense. We owe to the late King's statesmanship a new appreciation of its positive significance. The ministers of the Crown, who are at the same time the representatives of a party, are allowed an activity not possible to the Sovereign; but they are subject to corresponding restrictions. In like manner the King's detachment from the parties, which carries with it a certain restraint, confers also an emancipation which it was the late King's merit to use so wisely and so well. By his unrivalled insight and tact, he was able to turn this freedom to account and to approve himself, on the plane of national politics, a statesman and diplomatist of unusual ability. Of constitutional kingship we may say what has been abundantly proved true of autocracy, that for its success it must be exercised by men of ability and character. If the English King is a cipher, the cause lies not in the constitution but in himself. King Edward VII. has shown that with talent and devotion a constitutional King is far from being a nonentity.

The other conspicuous service rendered to the world by the late King was his assiduous and successful promotion of international peace. There is never any lack of exponents of the fatalistic doctrine that in the clash of interests between nation and nation wars are inevitable; and the contention is speciously reinforced by the formidable growth of armaments, from the burden of which it is represented that war is the only ultimate escape. It is hardly too much to say that this is a doctrine of the devil; but however strongly you may dissent from it, and however convincing may be the theoretical arguments for

peace, the world can only give the lie to the doctrine finally by actually carrying on and organizing its life without the process of war. Every year passed without war among the civilised nations is a year to the good. Advancing civilisation has taught men to find in the relations of life—in all sound trade and industry, in the professions, and in government—*mutual* good, *mutual* advantage: man is not "a wolf to his fellow." The future progress of the world will doubtless teach the nations the same lesson on a bigger scale; then wars will cease just as duels, blood-feuds, and private war have practically disappeared from the life of the modern world. In the mean time the world owes a deep debt to all who help to remove the possible causes of offence, to promote amity among the nations, and to show that even ancient enemies and rivals have more to gain than to lose by maintaining peace and seeking the policy of mutual advantage and profit. Among these King Edward holds a foremost place. By his unflagging service to the cause of peace he made not only his own subjects but mankind at large his debtors.

To the new King, all the Empire will look with peculiar sympathy and interest. Though already in middle life, he seems to be called to the throne prematurely, so deep is the general sense that his father's reign was all too short. It is doubly hard that he should have to face at the outset of his reign a situation of unusual difficulty and stress. But H. M. George V. has many things in his favour. Just because of the peculiar embarrassments of the moment, he can count the more surely on the support and sympathy of his people. Here in India, especially, where the memory of his presence is so recent, and where his words of sympathy are so deeply prized, hope and confidence are the general sentiments for the future. His Majesty has given more than one indication that he possesses personal courage, always a good quality in a king, and especially valuable at such a time as this. And he will be supported by the prayers of a faithful people. It is not a mere form that in the public worship of the Churches the King is prayed for; and to the prayers of the congregation must be added the private intercession of thousands of godly men and women. We have no doubt that the rare tact and perception of the late King owed something to the prayers of his people; and we may believe that the same force will be at work to invoke upon King George the heavenly gifts he needs for the discharge of his high office.

SOUTH Indian readers are beginning to be familiar with the name and work of that distinguished Cambridge missionary, the Rev. C. F. Andrews, of Delhi. The editor of *United India* has secured from

him a series of articles, which appeared in the issues of March and April, on a subject that has a wide appeal—"How to serve my Country." The first suggestion is altogether admirable. It will seem to the inconsiderate the suggestion of the bookworm and the scholar; in reality, no more practical advice could be given to the Indian patriot. It is a recommendation of "Historical Study"—the reading of such a work as *The Statesman's Year-Book*, in order to find out India's present position in relation to the world as a whole, and of books like Dutt's *Ancient India*, Rhys Davids' *Buddhist India*, and Lane-Poole's *Medieval India*, so that the historic growth of India may be duly appreciated. "Begin by getting a clearer view of India "herself in relation to the world. . . . Go through the different "countries of the world, considering their population, their religion, "their Government, their commerce, their education. There will be "much to sadden, but there will also be much to cheer and encourage. "The result of such a careful study will be to many Indian thinkers a "change of outlook which it would be difficult to estimate. It will "bring them face to face with facts instead of theories; and they will "have a solid basis on which to build their ideas of the future." Mr. Andrews is no friend to indiscriminate imitation of the West, but he is a foe to stagnation. He sees that many would-be reformers fail through imperfect appreciation of the facts of India's life. "On the "other hand, an educated Indian who has studied carefully the history "of his own country; who knows exactly the place of India in the "modern world; who appreciates her great epochs in the past; who "understands wherein her real greatness lies; such a man will be far "less likely to follow tamely every innovation from the West. At the "same time he will see clearly the crying need of reforming many utterly "un-Indian and unnatural social conditions." Space does not permit further quotation, and we must be content to refer our readers to the pages of *United India*. We commend Mr. Andrews' suggestions to their thoughtful attention. Zeal for the service of India is growing in volume and intensity; but it is at present too little informed by knowledge. Along the lines here suggested much may be done to remedy the defect.

A WRITER in the *Malabar Quarterly Review* expresses a desire for the formation of an Astrological Office, in order to put to a decisive test the claims of astrology to acceptance as a science. Speaking (we judge) of the Indian public, he says, "There are, amongst the educated, few who entirely believe in Astrology, and there are very few who entirely disbelieve in the same." This uncertainty of opinion is

unfortunate, and it is highly desirable that it should be dispelled. And the writer is perfectly right in the principle he proposes to apply—that of a duly conducted scientific induction. Let the astrologers construct their horoscopes and let us watch the results. If everything tallies with their predictions, astrology will be authoritatively vindicated as a science, and can claim full and general acceptance for its conclusions, like mathematics or astronomy. If on the other hand their forecasts fail to come off, the public will know that astrology is a vain pretence, and will no longer give it credit. "Within twenty years the truths of the science or its imperfections will be clearly brought out by comparing the actual events of life with the forecasts made by the astrologers."

THE suggestion is an interesting one, and its principle is sound, though it is hardly necessary to create a special bureau or department in any state to make the desired induction. A recent number of the *Examiner* of Bombay furnishes a useful contribution to the result in view. It appears that the *Bombay Gazette* publishes at the beginning of every year a paragraph of astrological forecasts for the year. The *Examiner* has from time to time reprinted these predictions at the close of the year in question, so that a comparison with the actual facts might show what measure of credence the astrologer deserved. We cannot do better than reprint from the *Examiner's* columns the review of the predictions for 1909 published a little more than a year ago in the *Bombay Gazette*. The following introductory remarks, which give a shrewd survey of the general possibilities of such prediction, are worthy of attention.

> Analysing prophecies of this kind, we can always divide them into three kinds: (1) Those which are so vague that, whatever happens, one can never say they were not fulfilled; (2) Those which are so obvious or probable that they are almost sure to be fulfilled, and need no aid of the stars for their anticipation; (3) Those which do not belong to either of the foregoing heads, and which are so specific and definite as to be subject to exact verification. These last alone provide a real test, if test be wanted, of the validity of astral predictions. And our experience is almost invariable, that whenever an astrologer commits himself to anything definite regarding the future he is almost sure to be wrong—the cases which turn out true being so rare as to be accountable for on the principles of chance. For one only has to put forward prophecies numerous and varied enough, and some of them are bound to turn out right.

HERE are the particular predictions put forward a year ago, with reference to the events of 1909, interspersed with brief but pointed comments by the Editor of the *Examiner*.

(1). Six months hence King Edward has to pass through a critical moment. Lord Minto and Lord Kitchener will resign their posts and a very popular Viceroy will succeed Lord Minto.

Comment.—No such critical moment seems to have transpired to the public knowledge. Lord Kitchener resigned his post on the expiry of his term of office ; but no stars were required to tell us this. The whole year is now past, and Lord Minto has yet not resigned.

(2). Tilak will be released on April 22.

Comment.—Tilak was not released on the day mentioned, and is not released yet.

(3). There are very happy days awaiting H. R. H. the Prince of Wales after May. (We take it therefore that the King will pass through his critical moment successfully.)

Comment.— We possess no reason for thinking that the days after May have been happier than those before May.

(4). On 2nd April a terrible earthquake will shock the whole world, causing damage such as has never hitherto been heard of.

Comment.—No such earthquake occurred on April 2nd or any other part of the year.

(5). Sleeping sickness will overtake India while plague will become extinct, especially in Bombay.

Comment.—Sleeping sickness was on the horizon before this prophecy appeared, but it has not *overtaken* India yet. The plague was also generally on the decline ; but it has not "almost ceased." It has raged strongly in Nagpur and other places during the year, and in Bombay the fatalities are much the same as the previous year with a slight decline which does not amount to extinction.

(6). The Parsi community will be a ruling race during the next century.

(7). During the next decade there will be a downfall of the Bengalis.

(8). In 1910 the Hindus will rise and the Mahomedans will suffer very greatly.

Comment.—These three prophecies are still hanging over the future.

(9). In 1909 there will be a great continental war in which Turkey, Persia, Germany and England will be involved as well as other Powers. In this war the British will suffer the most.

Comment.—During 1909 there was no such war.

(10). In June there will be a great dispute between the Native States and the British. The prominent States concerned will be Baroda, Hyderabad, Gwalior, Maharbanj and Nepal.

Comment.—No such great dispute has transpired to the public.

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The conclusion is that so long as the stars confine themselves to prognosticating the obvious or the indefinite they seem to do about as well as any ordinary mortal could do by himself without their aid. But as soon as they commit themselves to something definite in time and place, they meet with such a dismal failure that one wonders they have not the grace to retire from their profession.

IT will be seen that the review is very damaging to the pretensions of the astrologer, and the *Examiner* deserves well of the public for

taking the trouble to submit the matter to this careful scrutiny. Only by the dispassionate *test of comparison with the facts* can the question be decided. As far as European opinion is concerned, the induction desiderated in the *Malabar Quarterly Review* was made long ago—not, it is true, by the formation of an astrological office, but by the gradually accumulating experience of hundreds and thousands of individuals. The astrologers to be found in Paris or London do not count for much. They are at best hole-and-corner practitioners, who thrive by the secret and unconfessed weaknesses of the credulous; and a great city abounds in gulls. No reputable Englishman would dream of avowing that he resorted regularly to an astrologer and guided his plans by his advice. To the general mind of England such conduct would argue the rankest superstition. In the West, it can be said with confidence, astrology has been "tried in the balance and found wanting." We have no doubt that if our readers and the educated classes throughout the country will follow the line suggested by the *Examiner*, and quietly test its claims by the fulfilment or non-fulfilment of its predictions, astrology will soon be as definitely discredited in India as in England.

LITERARY NOTICES AND NOTES.

A New Geography of the British Isles for use in Schools in India, Burma and Ceylon. By Cameron Morrison, M.A., LL.B. With numerous new maps and illustrations. London, Edinburgh, Dublin, and New York; Thomas Nelson and Sons; 1910. Price As. 10 net.

THIS little geography follows the lines with which readers of Mr. Morrison's Indian Geographies are familiar. Beginning with a description of the size and position of the British Isles and of their shape and build it goes on to deal in detail with the coasts and islands and then the rivers and waterways of Britain. An account of the climate of the British Isles leads naturally to a description of their vegetation and agricultural products, and this is followed by chapters dealing respectively with fisheries, the distribution of population, seaports, communications and trade. A short concluding chapter treats briefly of race, language, government and religion, and a useful appendix contains some statistics of Great Britain and India which afford a useful basis for drawing some comparisons.

The general method followed by Mr. Morrison is of course not new now and other geographies of the British Isles exist which are calculated to develop the intelligence of school-children and to make the geography lesson one of interest and even of pleasure. Mr. Morrison's book, however, has a special value of its own, for, as he says in his preface, he has "sought to look at the geography of the British Isles through Indian eyes." Many excellent school-books are by no means suited for Indian schools owing to the lack of this. The authors write with English schoolboys in view and fail to realise how completely unfamiliar to Indian schoolboys are many things that are commonplaces in Europe. Mr. Morrison with his experience of Indian conditions and his special knowledge of Indian geography is particularly well qualified to expound the geography of the British Isles to Indian schoolboys, and we consider that he has succeeded in producing a book that should be found extremely useful by teachers and pupils in India. His little book is well supplied with maps and diagrams and is attractively illustrated. We have much pleasure in recommending it as an excellent school-book, and even as a book which any educated man who wishes to obtain an intelligent grasp of the geography of the British Isles may read with interest and profit.

A First Book of English. By Llewelyn Tipping. Price As. 4. *A First English Reader.* Price As. 2. London; Macmillan and Co., Ltd.; 1909.

THESE two little books are intended for the teaching of English by the Direct Method, and can be used in the Third Standard. The former is for the direction of teachers only, to cover the first half-year's work, in which no text-book will be used in the class. The second is a simple reader for the class, and should not be used until half a year of oral work has been done, on the lines of the *First Book of English.* Written for use in Bengal, the books are likely to be of service to teachers who are taking up this method of teaching English in South India. For a teacher of any sort of originality, the hints given should be sufficient, and ought to yield profitable results.

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200 Test Examination Questions and Answers for the Matriculation Examination in English. By W. T. Webb, M.A. London; Macmillan and Co., Ltd.; 1909. Price As. 12.

THIS is a cram-book pure and simple. Thanks to the decay of the Matriculation Examination in this University, and the revolution in the method of conducting it, the book is not likely to find much of a market in Madras.

LITERARY NOTES.

THE novel as the interpreter of national life has received fresh illustration by the publication of two books of exceptional interest, Mrs. Humphrey Ward's *Canadian Born*, and Mr. Winston Churchill's *A Modern Chronicle*. The former, as the name indicates, is a romance of Canada, but as an enthusiastic reviewer says, it is more than a romance, it is an epic of Canada and therefore also of Empire. Its theme is the Canadian West, the wonder of the prairie and the tide of emigration sweeping in with all that this implies in the not far distant future. All this is woven into a story and character study not inferior to the authoress's best. Mr. Churchill's book according to the *Daily Telegraph* is the best novel on American life that has yet appeared. His position as a writer has been long assured and if the present work equals the best of his past books it will receive a welcome from the reading public.

THE publication of *Studies in Religion and Theology* by Dr. A. M. Fairbairn is coincident with his retirement from the Principalship of Mansfield College, Oxford. Dr. Fairbairn, through the Barrows Lectures, is well known in India, and anything he sees fit to publish will be welcomed here as well as in other lands. The present book, while it has a unity in its teaching on the Church in idea and in history, is in reality a compilation. It is a collection of addresses delivered in the course of years to various audiences, in particular to sessions of the Congregational Union. But though the chapters give us the utterances of different times there is a central idea pervading the whole, the need of realising the right attitude of the Church towards the past. If Churches "become mere conservative agencies, anxious only to maintain things as they are, then they abrogate their functions." Dr. Fairbairn's books already published have made us familiar with his liberal standpoint in theology.

MR. DOUGLAS DEWAR'S writings in the local press are so well known that it will surprise no one that he is about to publish a volume through Mr. John Lane on "Indian Birds—Being a Key

to the Common Birds of the Plains of India." The books already published are by no means exhaustive.

Dr. W. W. Skeat's remarkable assiduity is evidenced by his bringing out a new edition of his Etymological Dictionary. This dictionary has been before the public for thirty years, and has proved invaluable as a work of reference, but the vast amount of work done in philology during the past generation has necessitated a thorough revision.

A new Shakespearian Dictionary has been published by Messrs. Blackie from the pen of Mr. R. J. Cunliffe.

The extraordinary hold that Dickens still maintains is proved by the new editions coming constantly from the press. The latest is an eighteen-volume edition published by the Educational Book Company, at the price of £5. There are already about 30 such editions. The present edition is illustrated by Mr. Harry Furness, who contributes about 500 plates.

The death of Mark Twain last month at the age of seventy-five has revealed the extraordinary hold he had, not on America alone, but on the whole world. We do not anticipate that he will live as Dickens has done, but during his day he has made the world happier. His biography, when it comes, will be full of interest. He has in recent days given us a portion of his autobiography, but his opinion of autobiographies is already in our hands. Some years ago Kipling, less famous than he is to-day, visited him at his home in the State of New York. "A good deal of your *Life on the Mississippi* is autobiographical, isn't it?" Kipling asked. "As near as it can be—when a man is writing for a book and about himself. But in genuine autobiography I believe it is impossible for a man to tell the truth about himself or to avoid impressing the reader with the truth about himself. I made the experiment once. I got a friend of mine—a man painfully given to speak the truth on all occasions—a man who wouldn't dream of telling a lie—and I made him write his autobiography for his own amusement and mine. He did it. The manuscript would have made an octavo volume, but—good honest man that he was—in every single detail of his life that I knew about he turned out, on paper, a formidable liar. He could not help himself."

Mark Twain had not only a peculiarly interesting personality but also a life exceptionally full of incident and variety, and through it all he preserved undiminished to the close his wonderful sense of humour.

SCIENCE NOTES.*

THE visit of Halley's comet to our skies this year is proving to be one of extraordinary and unexpected brilliancy. When it appeared in 1835 its tail was much shorter than in 1759, and it was till recently considered doubtful whether its tail would reach as far as the earth when it passed between the sun and the earth on the morning of 19th May. Now there can be no doubt that it will do so. At the time of writing, its tail appears to be at least 30,000,000 miles long, which is more than twice the distance it will be from the earth when its transit takes place. A series of very fine photographs of the comet has been taken at Kodaikanal Observatory, the most remarkable being on 22nd April, when the tail had seven or eight streamers of different lengths, curving round an apparently hollow centre like a magnificent flower. When the series is complete, a valuable record will have been obtained which should throw light on the causes of the variation in the appearance of the comet.

A SERIES of photographs of the spectrum of the comet is also being secured at Kodaikanal. These will be studied in detail afterwards and compared with those obtained elsewhere. So far as they have been already examined, they show that very little of the comet's light is reflected from the sun. Nearly all its light is that of incandescent gas. The head, in particular, evidently consists mainly of cyanogen gas. The tail may contain other substances, perhaps sodium and iron, but that cannot yet be definitely asserted. Whatever may be its composition, the extreme tenuity of the tail has been strikingly exhibited by stars shining through it with unimpaired brightness. In view of the near approach of the comet to the earth when it transits the sun on 19th May, Professor Birkeland of Christiania has gone to the north of Norway to take magnetic and other observations there. He expects that if the direction of the comet's tail away from the sun is an elec-

* As we go to press, we learn that the transit of the comet across the sun's disc on 19th May took place an hour later than was originally predicted. It was fortunate that this was the case, as the sky was cloudy at Kodaikanal between 8 and 9 A.M., but cleared at 9 o'clock. A telegram had been received from Home, intimating the corrected time of the transit, and everything was in readiness for securing photographs of it. A number of excellent photographs were obtained, both of the absorption spectrum and of the sun's disc, the former showing very plainly absorption bands of cyanogen and the latter the nucleus of the comet's head against the sun's disc.

trical effect, the earth's magnetism will cause the tail to be drawn in, in the Polar regions, in zones analogous to the auroral zones.

AFTER 19th May the comet will be seen, as we explained last month, in the western sky after sunset. As the second diagram we then gave does not show the path of the comet after 21st May, we may state that on 21st May it will be near γ Geminorum and will be moving with great rapidity among the stars. On the 23rd it will be a few degrees north-east of Procyon, the conspicuous star in Canis Minor. The next day it will be in Cancer, its apparent speed gradually lessening. Then it will pass on through Hydra, being on 30th May at a point in Hydra to the south-west of the star Regulus (magnitude 1·4) in Leo. At the time of its transit it will be only 14,000,000 miles from the earth, but by the end of May this distance will have increased to more than 40,000,000 miles. It is stated in *Nature* that on 19th May there may be a mistiness of the atmosphere similar to what was observed in 1861 when the earth passed through the tail of the great comet of that year, and that there may be a slight rise of temperature caused by the earth's passing through it at the rate of forty-eight miles per second.

AT a time when Halley's name is on everyone's lips in connection with this, the most famous of all the comets recorded in history, it may be mentioned that his reputation as an astronomer is not due only to his discoveries regarding it. He was an intimate friend of Sir Isaac Newton, and it was in great measure owing to his efforts that the *Principia* was published. It is said that he undertook all the labour and expense of seeing it through the press. He made a catalogue of the stars of the Southern Hemisphere, and during his voyage to the South for this purpose he discovered the retardation of the pendulum on approaching the equator. This he rightly attributed to the diminution in the gravitational attraction of the earth for the pendulum bob, owing to the greater distance from the centre of the earth and the greater speed of rotation at the equator.

SIR WILLIAM HUGGINS, whose death we regret to observe intimated by Reuter, many years ago made the great discovery that the spectra of many of the stars showed a displacement of the Fraunhofer lines from their normal position. He explained this as due to the motion of the stars in the line of sight and calculated the velocity of some of them. Now if we also know their motion across the field of view we can calculate their true velocity in space. In this way Professor Boss some time ago identified about forty stars in Taurus as forming a group which were all moving together at the same rate through space.

"like a flock of wild geese in the air." It is now announced that five of the stars in Ursa Major, *viz.*, all the stars of the Plough except the first and the last, and some other stars in different parts of the sky form a similar group. They are all moving at the same rate from a point on the outskirts of Ursa Major about half-way between the Pointers and Castor and Pollux.

THE stars of the group to which these stars in Ursa Major belong are all unusually bright. Sirius, the brightest of all, belongs to this group. It owes its brightness to the fact that it is comparatively near us, being only about eight light-years away from us. Among other stars in the group are β Aurigae, α Coronae and δ Leonis. The first of these is the remotest of the group, being 150 light-years away. The second is about 70 light-years away, which is practically the same distance as the five stars of the Plough referred to above, while the distance of the third is 39 light-years. When we take these distances into account, we find that Sirius is really one of the fainter members of the group. Its luminosity is estimated at thirty times that of the sun, while that of the principal stars of Ursa Major is about twice and that of β Aurigae about ten times as great as this. On the other hand, δ Leonis is only about ten times and the fainter stars in Ursa Major which belong to this group two or three times as bright as the sun. Besides being so bright, a remarkable feature of this group is that a large proportion of the stars in it are either visually or spectroscopically double. Such a group forms a real "constellation," very different from the imaginary ones which have been traced in the sky.

IN an interesting letter to *Nature* on the colour of water and ice, Professor T. H. Barnes, of Montreal, withdraws the opinion he had formerly expressed as to the colour of ice being analogous to that of the blue sky. He now considers that the blue colour, which glacier ice especially so strikingly exhibits, is an absorption effect, due to the large molecular aggregates forming the structure which absorb the rays of longer wave-length. He points out that, in the case of water, all the physical properties indicate the presence of complex molecular aggregates in solution, which become gradually reduced in number as the temperature rises. Thus the variation of specific heat, of density, of viscosity, and compressibility, all disclose an effect due to the gradual diminution of the molecular aggregates. Professor Barnes believes these are the same as the ice molecules, and constitute the absorbing medium which gives water its blue colour. Sea-water is particularly blue, and here we probably have added the effect of the salt molecules, in addition to the fact that the water is very clear.

Professor Barnes adds that probably the blue colour of liquid air, when most of the nitrogen has boiled away, is to be similarly explained, being due to the presence of complex oxygen molecules, such as ozone.

As the result of experiments with various substances while endeavouring to get a trustworthy method of producing static charges of electricity in a humid atmosphere, Mr. Walter Jamieson states that he has found rolled celluloid sheet with the surface burnished a very suitable material. If a tassel is made of this material by cutting up a small piece of thin sheet into narrow strips, Mr. Jamieson says that by simply placing it on a table and stroking it with the finger strong electrification is produced. He has also found that if two narrow strips of celluloid are rapidly pulled between the fingers they are both electrified, one positively and the other negatively. One is in tension and the other in compression, and with celluloid the former is positively and the latter negatively electrified. When the two strips are pulled slowly between the first finger and the thumb, the strip in contact with the thumb is positive or negative according as it is concave or convex to the thumb.

An important work on snake venoms by Dr. Hideyo Noguchi has been published by the Carnegie Institution, Washington. The following extracts from the review in *Nature* will be read with special interest —"In regard to the nature of antidotism, Noguchi definitely adopts the view, first propounded and supported by convincing proof by Fraser, that this antidotism is not of the nature of a vital action, but of a chemical reaction between the antivenin and the venom. This view has subsequently been adopted by Calmette, who at first insisted on its being a vital process, and also by Ehrlich in relation to the closely allied antidotism of pathogenic toxins by antitoxins." "With respect to treatment, the author chiefly favours specific treatment by antivenins. He emphasises the necessity, as Fraser had experimentally demonstrated, of using large quantities of antivenin, a general principle now being extended to the therapeutic use of antitoxins in disease. He places in a subordinate position all non-specific agents, such as permanganate of potash or chloride of gold, the antidotal effects of which he believes to be very restricted, but still of some value as being quickly and conveniently applicable."

Another half-volume of the *Fauna of British India* has just been published. It is the first that has appeared since the death of Col. Bingham, the new editor being Dr. A. E. Shipley. It deals with the Dermaptera, or earwigs, of India. Dr. Malcolm Burr, who is the author of the half-volume, enumerates no fewer than 135 species of

earwigs for British India, dividing them into 51 genera, 14 sub-families and 5 families. It is understood that Dr. Burr, who is the recognised authority on this section of the Orthoptera, has in preparation a work on the earwigs of the world.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE April number is not on the whole interesting. It opens with an article entitled *The Boyhood of Algernon Charles Swinburne*, by Mrs. Disney Leith. Mrs. Leith's relationship to Swinburne was of a somewhat complicated kind. Their mothers were sisters and their fathers first cousins, while their paternal grandmothers were first cousins to their common maternal grandfather. The cousins were great friends and in their early years were very much together. The reminiscences given in the present article may be interesting, Mrs. Leith says, as showing a side of the poet's character unknown to the world, yet surely not the less honourable and lovable.

> I never met with a character more thoroughly loyal, chivalrous, and—though some of his utterances may seem to contradict it—reverent-minded. His veneration for the aged, for parents, women, and little children—the simple worship of infancy, of which he has left us so many exquisite records—are unlike any other man's that I ever knew. And whatever his religious opinions were or were not, however much they had departed from those of our upbringing—as doubtless they did in later days—I never, in our years of unfettered and most familiar intercourse, remember him to have said anything to shock or distress me, or anything that was undesirable for me, as child or girl, to hear. And here I should like most emphatically to assert that, however such change of views as I have mentioned might—as it unavoidably must—have caused pain, it never for a moment interfered with or lessened the love, loyalty, and reverence given by Algernon to his own family, or their affectionate intercourse with him.

THE position of women in ancient Greece is the subject of an interesting article by Emily James Putnam. From the somewhat meagre information available regarding the life of the Athenian lady of the great period, she fills out the story of her life as follows:—

> She was received at birth with less enthusiasm than a boy-baby, for the question of her dowry began at once to weigh upon her parents. For aught we know, however, she had the same love and care and playthings as her brothers for the first few years of her life. But when the boys were handed over to the pedagogue and the schoolmaster, her way and theirs diverged for ever. We do not know that she received any systematic education. Doubtless she could sometimes read and write, she learned from her mother a certain amount of household management and labour, and religious instruc-

tion was gilded for her by association with her only outings. When she was of marriageable age her parents picked out for her as desirable a young man as the dowry would fetch. She was betrothed with great ceremony, married with less, and lived as happily thereafter as her husband permitted. She was a perpetual minor in the eye of the law. Before marriage, her father or nearest male relative was her guardian; after marriage, her husband. Her dowry passed into her husband's hands, subject to the provision that if he divorced her he must pay it back.

While the women of lower rank in Greece were free to go and come as they pleased, the Greek lady was practically confined to the house, and had no society but that of her slaves. Among a people who lived out of doors she lived in the house; and among a people who attached great importance to physical training, she was advised to take her exercise in bed-making. At a period when the human spirit was at its freest, she was enclosed on all sides; and at a time when art and letters were reaching their highest development, they hardly existed for her. But the oddest thing of all about the lot of the Greek lady was that her life of restraint and subjection was lived in a country whose art and literature were saturated with the tradition of a lady whose characteristic was freedom, and where a reverent and admiring interest was taken in women. "High above the town and dominating every prospect stood the glorious temple and awful likeness of the hypostasis of womanhood who was the unifying spirit of the land. Beside the entrance to the citadel stood the shrine of the same great power in her lovely aspect of Victory. And in the adornment of both these temples the physical beauty of women was enthusiastically rendered; young, vigorous and pure, those marble maids and matrons...."

How did it happen, then, that while all Greek ladies were prisoners, all the ladies whom the Greeks thought about were free? To this question the writer of the article proceeds to find an answer. This she finds in the evolution of the Greeks from more primitive races. Many facts were known to the Greeks that pointed to a matriarchal phase of society among their ancestors; but the Greek stated them in terms that saved his self-respect, as a member of a man-controlled society. The primitive ancestress became a lovely princess, beloved of a god or married to a fair-haired invader from the North; and women, having once been of great social importance, were endowed with royal attributes. In spite of the fact that the revolution of Greek society proceeded to the complete subjection of women, Greek literature never ceased to take its women from the early legends, and Greek philosophers and satirists were always attracted by the hypothesis of the social equality of the two sexes. Aristotle, assuming that the existing state of society was the best possible arrangement, sought to

place it on a quasi-scientific basis; but Plato, realising that as women had not always lived in the shadow, they might conceivably emerge again into sunlight, would allow no assumption of the inferiority of women. Custom, he saw, had made certain distinctions; but whether these were of God or not, was to be determined by experiment.

In many respects the position of women in the society of ancient Greece would appear to have been similar to the position of women in Hindu society at the present time; and Hindu readers of the *Contemporary* will find much to interest them in the article which we have brought under notice.

THE Rev. Richard Roberts contributes an article on *Judgment and Justification.* The Synoptic Problem is still with us, Mr. Roberts says, and is likely to be with us for some time to come. But even if this problem were solved, he says, the larger and more formidable problem—the problem of Jesus—would still be outstanding. Among rationalist critics, he says, there is a tendency to lay the major emphasis upon the character of Jesus as a teacher. This, however, fails to do justice to the historical interpretations of Jesus, which have all contemplated Him first of all as a Doer rather than as a Teacher; and most of all in one Supreme Act. It is a commonplace of biographical study, Mr Roberts says, that there are certain acts in which the whole character and mission of the individual are summed up; and, so far as Jesus is concerned, it is in the fact and act of His death that we are to seek the clue to the problem which His historical appearance starts. The Cross is just Jesus in the whole inmost truth of His being gathered up in one complete, supreme act; and there cannot be any adequate evaluation of the significance of Jesus except by way of the Cross.

How, then, are we to approach the Cross? To this, says Mr. Roberts, there can be but one answer—through its moral implicates. The normal man everywhere recognises the inviolable authority of an inner moral obligation. The moral perspective may and does vary; but it is always there, and is recognised as the inward expression of an infrangible moral order without, harmony with which is the true end of life. There is nothing deeper in life than the consciousness of the antithesis of good and evil, right and wrong, and the conviction that the whole of life is involved in the choice which one makes between them. It is not so much that we know some things to be right and others to be wrong, but that there is for us a rightness of things and a wrongness of things, that there is an instinct within us which indicates infallibly the line which divides wrongness from rightness, and that this instinct is the equivalent and agent within us of an

ultimate Righteousness which always speaks the last word in the moral world. This moral sense, Mr. Roberts says, is not merely the mirror of the divine moral nature: it is continuous with it. The moral life of man is the life grounded upon and deriving its driving power from the moral nature of God; and the advance and ascent of the moral sense in the individual and in the race is the water of God's holy love forcing itself up to its own level in mankind. The relation of God to man which this implies, is neither a relation of transcendence nor a relation of immanence, but a relation in which the conceptions of both transcendence and immanence are involved. Our sense of freedom and individuality, without which moral effort would be impossible, presupposes a conception of God as transcendent; while the sense of absoluteness of the authority of the moral consciousness, and its universal presence, presuppose some conception of continuity with the divine moral nature. While we cannot effect any thoroughly satisfying synthesis of the two conceptions, we feel that both are necessary to an adequate conception of God.

The efforts of men to systematise the varied demands of the moral sense amid the growing complexity of life led to the construction of such documents as the Code of Hammurabi and the Mosaic Law. But the imposition of a legal form on the moral requirements of God led to what was primarily a thirst and a longing on the part of God being regarded as on man's part a legal liability to be enforced by judicial means. It introduced a certain penal element into the statement of the divine moral ideal for man which did not necessarily belong to it; and it is this penal quality, Mr. Roberts says, that has clouded and vitiated much of our thinking about the Cross, not that sin is not punished, he says, but it is punished by reason of what it is in itself, not by stated divine decree.

The point of Jesus' teaching concerning the Law was to remove the emphasis from the formal fulfilment of the enactments of the law to the possession of the spirit of which these enactments were the expression, but which could express itself in ways and on a scale for which the Law did not and could not provide. He laid down the principle that the great matter was not moral effort and moral achievement but a spirit, an attitude, a posture of the soul. In doing this He was preparing the way for the revolution of moral ideas which He accomplished by His death, which is the last word upon the moral ideal.

By the Cross, says Mr. Roberts in conclusion, humanity was raised to a new plane, in which new conditions obtain and new principles operate. The moral demands upon us, far from being relaxed, are made more stringent upon this plane; but because they have once been satisfied fully, God does not wait until we have

satisfied them before setting us at peace with Himself. On condition that we give ourselves to Christ, He accounts us righteous while we are only growing into this state.

An article on the English Army is reproduced by permission from the *Revue des Deux Mondes*. The writer, General H. Langlois, while noting certain defects in various branches of the Army, is of opinion that the Regular Army is capable of taking vigorous action in a European war, and that the Territorial Army is quite adequate to fulfil its limited mission, at least in the present situation of England relatively to the other great Powers. Dr. Montague James, Provost of King's College, Cambridge, contributes an article entitled *The Stalls of Barchester: Materials for a Ghost Story;* and Canon Hammond publishes a rejoinder to the article by Monsignor Barnes which appeared in the March number of the *Contemporary*. Under the title of *An Adventurous Naturalist* Sir Digby Pigott gives a brief account of a work that appears to be of more than ordinary interest, *viz.*, Mr. H. W. Walker's *Wanderings among South Sea Savages in Borneo and the Philippines*. Mr. Upton Sinclair advocates fasting as a cure for all the ills that flesh is heir to; Mr. Charles Tennyson writes on *The Libraries' Censorship;* Dr. Dillon deals with Mr. Knox's Manchurian Scheme, the state of Persia, and a revolution in Monaco; and 'Museus' contributes a short article entitled *Easter and April* to the Literary Supplement.

The Nineteenth Century.

We have begun to weary of discussions of the unrest in India and to suspect that since it is a thing which has to be lived, and cannot be talked down, the less that is said about it, the better. It is, therefore, almost with as much surprise as gratification that we come upon an article so fresh and illuminating that we should like to scatter it broadcast among Englishmen in India and England. The circumstance that it is written by an educationist, late professor of philosophy in the Deccan College, Poona, goes far to explain its exceptional insight, for no one has such facilities for gaining a sympathetic understanding of the New India as the College professor who daily watches it in the making. Mr. Wodehouse entitles his article *Racial Feeling in India.* He sees clearly what we have always held, namely, that by far the gravest danger of the present and the recent past, is and has been not immediate outbreaks of violence such as have been apprehended and not wholly prevented, but the conversion of what ought to be a temporary and intelligible antipathy to British policy in India into a permanent, universal, unreasoning hatred of the British race. This

conviction, however, is only the underlying presupposition of Mr. Wodehouse's paper. What he is concerned to show is something different. While not denying that in certain quarters political antipathy has already ripened into irrational racial prejudice, he seeks first to impress upon the British public how small a section of even educated India is as yet impregnated with this racial feeling and secondly to suggest the psychological explanation of the existing state of tension.

> Instead of sporadic outrages we should note rather the remarkable racial tolerance shown for so long by the people of India, the spirit of friendliness and hospitality which an Englishman may everywhere meet in that country, and the ready allowances made for the many fundamental differences of habit, temperament, and outlook upon life, which separate the European from the Oriental. We should moreover note, and give due acknowledgment to, the growing spirit of unselfishness and public service, the high ideals and the honest self-criticism and efforts at internal reform which are, all over India to-day, among the accompaniments of the new movement; and we should not be blind to the many difficulties which a people uneducated in self-help must necessarily feel when it is, of a sudden, stirred with a host of new instincts and is irresistibly compelled to formulate its whole being anew. . . . . . Racial feeling, it may be said, is, in many of the forms in which it has grown up in India to-day, largely the product of . . . circumstances for which no particular race or party but the general disposition of things in that country is responsible.

Of these circumstances the first is the fact that

> the educated classes, being naturally on the side of change and development, have insensibly come to range themselves in a kind of general opposition, not in the first instance malignant or in any way racial, but similar to that which one party in conventional political life adopts towards the party in power. Out of this very normal condition of things, however, has developed a psychological result altogether out of proportion to the original design. For this solidified opposition has led to the almost exclusive insistence in the Indian political Press upon the mistakes, short-comings, and inequalities of British rule . . . So far as the student populations are concerned, and so far (in a larger sphere) as touches the growing idealism of India in these times, it may be safely hazarded that the view of contemporary problems which is day by day, or week by week, presented to them is exclusively that of a recognised opposition. And in this way, not unnaturally, has grown up and developed what we may call a "generalised judgment" of the whole relationship between England and India, most unflattering to the former and calculated in course of time to inspire somewhat bitter and resentful feelings . . . . . this opposition has little reference to the concrete Englishman or to the concrete relationship between the races . . . . . It is the idea of British rule, as contrasted with and opposed to the

idea of self-government, which makes the *aspiring Indian patriot* the enemy of the former.

This state of feeling is intensified by a noteworthy peculiarity of the Indian mind.

> All through history the Indian mind has tackled the problem of life deductively. The sages of the past saw intuitively, and then applied what they saw; the ancient Aryan polity, with its elaborately worked out metaphysical reference, being a striking and familiar instance of this . . . . . . those who wish to understand exactly how the awakened consciousness in India is working in these times, will obtain a clearer insight into the whole dualism of England and India if they realise that, whereas the Western *mind considers* the whole problem of the country inductively, the Eastern mind, as a rule—and especially where the new idealism is keenest—starts with its large ideal; and the problem becomes for it that of bringing the ideal down into actualisation amid the apparently antagonistic conditions of to-day.

In other words, while the English instinct is to try to make the present *better* in any way that seems practicable, the Indian instinct is to try to make the best *present*. The result of this diversity of mental habit is like what would be the state of political feeling in Britain if the Conservatives were always 'in' and the Liberals were always 'out.' And just as the abstract hatred that animates a British political meeting is toned down into something more humanly reasonable by concrete daily intercourse with political opponents, so the only adequate cure for the Indian hatred of the abstraction 'British rule' would be closer social intercourse and more equal political collaboration between Indians and Englishmen.

We must pass over what Mr. Wodehouse has to say upon the well-worn themes of the impersonal character of British rule in India and the prevalent English ignorance of the intensely human heart of India, 'eager for friendship and sympathy and abundantly grateful when it finds them.' But when he proceeds to describe what his own educational experience has taught him regarding the real life-problem of the Indian student, we cannot refrain from a final quotation.

> To the English world in India such things as the joint-family system, as plague and high prices, and so forth, which mean so much to the educated Indian, are something far away and removed from the immediate centre of life and interest. But to the young Indian who has a family of six or seven—aunts, cousins, mother, sisters, younger brothers—to support by his own unaided efforts, who has to sit for his all-important examination with, perhaps, one of his family dying of plague at home, and who has to look forward to the rush for appointments and the consequent delays and disappointments which that rush so often brings with it, these things are matters of

the nearest and most troubling importance. An English educationist sees much of this side of Indian life; . . . . . he finds himself watching, with no little sympathy, that inevitable struggle between the ideal and the actual which is and must be particularly keen and trying in the case of a temperament so readily touched by ideals, and so impatient to mount as that of the young Indian . . . . . For the keynote of the Indian character, and especially of the Hindu character, is its fundamental and essential idealism. Its virtues and its faults are alike those of the idealist. Unless it be stimulated by an ideal it is only too often inert, careless, temperamentally supine, floating dully and dreamily through life, fitted only for routine work and incapable, for the most part, of enterprise and originality. But if once that inner centre has been stimulated which responds to an ideal, it becomes capable of a peculiar self-abandonment: a new vitality pours into it, and hidden potentialities come to the surface: the whole nature is rendered suddenly dynamic. When this occurs, it depends largely on accidental circumstances whether all this newly acquired force be poured into channels of love and service or into those of hatred and violence . . . . . . That the Indian demand upon the British psychology and temperament should, in the first rush of an awakened idealism, have gone in excess of the former's native adaptability and capacity for change, and of the possibilities inherent in circumstances themselves, is hardly to be wondered at. But this is a situation which the passage of time must necessarily re-adjust, and which it is fast re-adjusting to-day.

Two articles deal with the naval problem. Mr. Hurd discusses *The New Navy Estimates* and writes in an optimistic vein. As regards gross expenditure on the Navy, the allocation is practically identical with what it was in 1904 and yet the 'two-Power standard' has been substantially maintained. This has been made possible only by the 'Fisher reform policy,' of the strategical soundness of which Mr. Hurd is evidently satisfied. On the other hand this policy would have permitted an allocation, in the present year, lower still by some sixteen millions, had not Germany's recent determination to challenge our naval supremacy made the 'two-Power standard' so much bigger an affair. The burden which the German naval programme has thus laid upon us furnishes the text of Sir Edmund Cox's article *England and Germany: how to meet the Crisis.* To him the 'Fisher reform policy' represents a policy of scuttle, an ignominious retirement from the command of the seas in all the world, an expedient forced upon a Liberal Government which found itself in an awkward dilemma between the demands for retrenchment made by its own followers and the absolute necessity of safeguarding the shores of England against the growing German menace. In spite of this radical expe

dient, however, our naval expenditure is already two and one-third times as great as it was only sixteen years ago and is bound to increase indefinitely. National bankruptcy has become only a question of time. What is to be done? There is but a single course really adequate to the situation and that is 'one which a Cromwell, a Pitt, a Palmerston, a Disraeli, would have adopted long ago.' In plain language, it is to insist that Germany's warlike preparations shall cease and in the event of refusal to wipe out her fleet while our own is still the stronger.

There is a daring simplicity in Sir Edmund Cox's proposal. The size of the German navy greatly exceeds the requirements of coast-defence. The coal-carrying capacity of its vessels is totally inadequate for distant operations. Obviously, therefore, even if there be no immediate intention of invading Britain, the desire to possess the means of seriously threatening our shores is the inspiring motive of the German programme. We hold ourselves justified in disappointing her of this ambition. To this end only two roads are open. The one is to continue our present ruinous policy of out-building Germany, but this means bankruptcy for both nations. Would it not be both wiser and more truly humane to adopt the other plan and, assuming the aggressive ourselves, put an end for ever to Germany's naval ambitions?

In spite of its attractive simplicity there is one fatal objection to Sir Edmund's proposal and that is that it is immoral and un-Christian. It is immoral, because it assumes that might is right. If war is defensible at all, it is so only on the assumption that right must be seconded by might and that might is not to be consciously employed for any other purpose. But on this principle Germany is perfectly entitled to possess herself of the naval might to checkmate any designs of ours which may in the future seem to her to infringe her rights. Further, is it not un-Christian to assume that there are only two courses open to Britain—either a war of aggression or national bankruptcy? Is it after all *necessary* to possess a fleet that shall make us absolutely secure? Is it, indeed, *possible* to be secure by such means? Is not the whole idea fundamentally un-Christian? If we are not prepared to surrender the principle that right must be seconded by human might, should we not at least be willing to be something less than self-evidently secure? Is it too hopelessly unfashionable to put our trust in the Lord of Hosts? Such trust would of course carry with it its own obligations. We should have to make our policy, both at home and abroad, absolutely Christian, and for this we should have to be a Christian nation.

OTHER articles of general interest are—*Shakespeare as a Teacher* by the Rev. Canon Beeching; *Freemasonry in France* by Eugène Tavernier; *Dutch and Belgian Independence* by Captain Cecil Battine; and *Epochs of Japan* by Joseph H. Longford.

THE FORTNIGHTLY REVIEW.

THE *Review of Events* in the April issue is devoted to the consideration of United States politics, at this time specially noteworthy owing to the difficulties which it was inevitable that Mr. Roosevelt's successor would be called upon to face. The policy and temperament of President Taft have disappointed the hopes of Mr. Sidney Brooks, whose gift for lucid exposition of character and political situation are fully exhibited in the Review and make the position both intelligible and interesting.

MR. BENJAMIN KIDD'S paper, entitled *A National Policy*, deserves the attention of all who are interested in the question of Free Trade and Protection. One or two of the points which Mr. Kidd brings into prominence on this much vexed question are so carefully examined and set forth as to make the essay on a subject so often dealt with in a ponderous, vague, and unsatisfactory way one to be read with pleasure and profit. Mr. Kidd reiterates his call 'to think in communities' and argues for Protection on the following ground. Maintaining that the thinking of the Liberal Party in particular has been dominated by the Cotton Trade he draws attention to the solid protest of Birmingham in the recent election. Birmingham's attitude he vindicates by considering the cotton trade and other trades in relation to the world's markets classified in the following way—(1) competing manufacturing countries with protected markets, (2) countries in an intermediate stage of development, *e.g.*, Turkey and the Argentine, and (3) those of complemental regions like the tropics which are as a rule non-manufacturing and non-competitive and where no protection prevails.

The cotton of Lancashire goes almost exclusively to the two latter markets and mainly to the last class. Only one-sixth of the Lancashire export cotton goes to the protected market and to that market there has been no increase of export during the past twenty-five years. Practically the whole of the increase has gone to the last two classes. Lancashire's interest then is not in the 550 millions of people who live in the protected markets. Now cotton is in much greater demand in these non-competitive countries than the Birmingham products and the interest of the latter in the competing markets is naturally much more acute. The conclusion drawn from this aspect of affairs is that British Trade in those areas which are affected by tariffs has not

increased and that the voice of those who argue from the data of the cotton trade must be discounted.

THE third article which Mr. Lilly contributes under the heading *Eyes and No-eyes* appears in this issue and deals with the 'Indian Question.' The writer's able and thoughtful contributions on the social question in the United Kingdom arouse expectations that something of more than average interest will be forthcoming on the important matter to which he has chosen to devote his third essay. That expectation, however, is not altogether fulfilled and the reader detects an undertone of weariness which has been present but not so obvious in previous papers. The points which are brought forward are as follows:—

(1) The members of the House of Commons are not equipped with such a knowledge as would enable them to legislate satisfactorily for India. (2) India for the Indians is no doubt a sound enough sentiment but so vague as to be ineffective. Mr. Lilly asks what the phrase means and carefully shows that it certainly does not mean India for the Babus of Bengal or the small number of educated Indians, who are far from being in a position to voice the general desire of their countrymen. The most coherent voice in India, the voice of the Mohammedans, is certainly not one which is associated with that political watchword. (3) Turning to survey the field Mr. Lilly makes no attempt to belittle the vague restlessness which pervades the population but explains it as due to the persistent attempt that has been made for nearly a century to anglicise India. (4) This brings up the question of education and the general diffusion of Western thought without any serious attempt to adapt or modify it to suit the minds of Indians. There is little qualification of the critic's censure, which is expressed with a vigour not often found in Mr. Lilly's essays. Speaking of the general purpose of education he finds the present system adopted in the Government institutions more than lacking. 'Ethical culture, the very key-stone of real education—has no place in it. It is—I speak from personal knowledge acquired as an examiner for the University of Madras—a gigantic system of cramming absolutely void of any moral or spiritual worth. It does not *form*, it *deforms*, the character, emptying the student of reverence and respect, of modesty, of self-restraint, of good sense, and filling him with presumptuous vanity and unrestrained aggressiveness.' Mr. Lilly of course modifies this somewhat but only to a limited extent, and he concludes by asking how the product of such a system is competent to represent India.

The principal object of Mr. Lilly's strictures is the Bengalee Babu, whose claim to be educated he, for the most part, derides; but he makes much of his power to disseminate perverse and perverting influence among the uneducated. (5) The critic's next point is to show this

anglicising tendency in futile operation in another quarter and that is the attempt to introduce local self-government. Mr. Lilly seems to assert or endorse the assertion that representative Government in any shape or form is alien to the people of the East. (6) His attitude towards the freedom of the Indian vernacular press is equally emphatic when he urges against those who would demand freedom for the vernacular press the absurdity of claiming for that which certainly does not represent popular opinion the privileges of a press which is really the voice of the people.

All of these points are negative in their character, but it is not difficult to deduce the points upon which Mr. Lilly would urge reform and the general character of the reform suggested. (1) A firm hand in repressing this Babu party with their ill-assimilated education and their irresponsible and bumptious character; especially is repression required for their attempts to disseminate their ideas through the press. (2) That the officials get into sympathetic relation with the Indian community and endeavour to understand them. (3) Most important of all that there be a radical reform in the educational system till the main object of school and college education be definitely kept in view, that main object being as already stated the development of character.

The article is interesting and surprisingly vigorous and there is much to which no one would take exception; but surely it is just the *application* of principles that has caused the difficulty of Indian administration, and in regard to the question how Mr. Lilly's reforms are to be applied we are given no satisfaction.

THE Jewish Problem comes into remarkable prominence in this issue. The history and prospects of the Zionist Movement are discussed by Mr. Zangwill and Mr. G. F. Abbott. The articles bring clearly before us the problems and distressful condition of that unique nation but in neither article is there much promise of any active development among the Zionists. The Dalai Lama imbroglio is dealt with by some one who has had unique opportunities of acquiring knowledge. The whole case might be summed up in the statement that China, represented by an energetic statesman, is endeavouring to reduce Tibet to the position of a regular province and quite a number of Tibetans not unnaturally resent this policy. The leader of the nationalists is the one whose power is most seriously threatened, *i.e.*, the Lama—hence his activity.

COLLEGE NOTES.

THE College, including the School Department, closed on April 28. The School Department will reopen on June 15, the College on July 11.

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